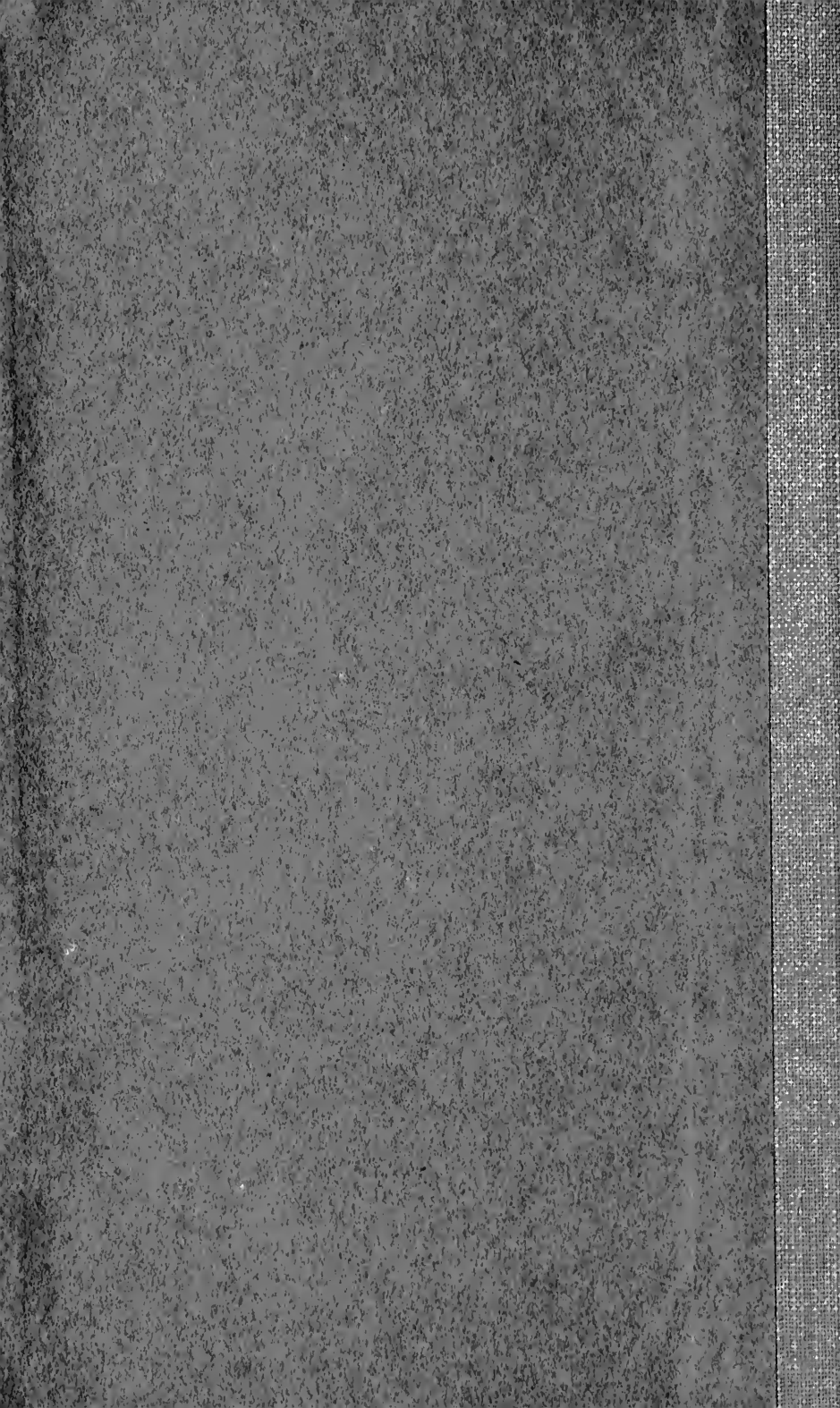


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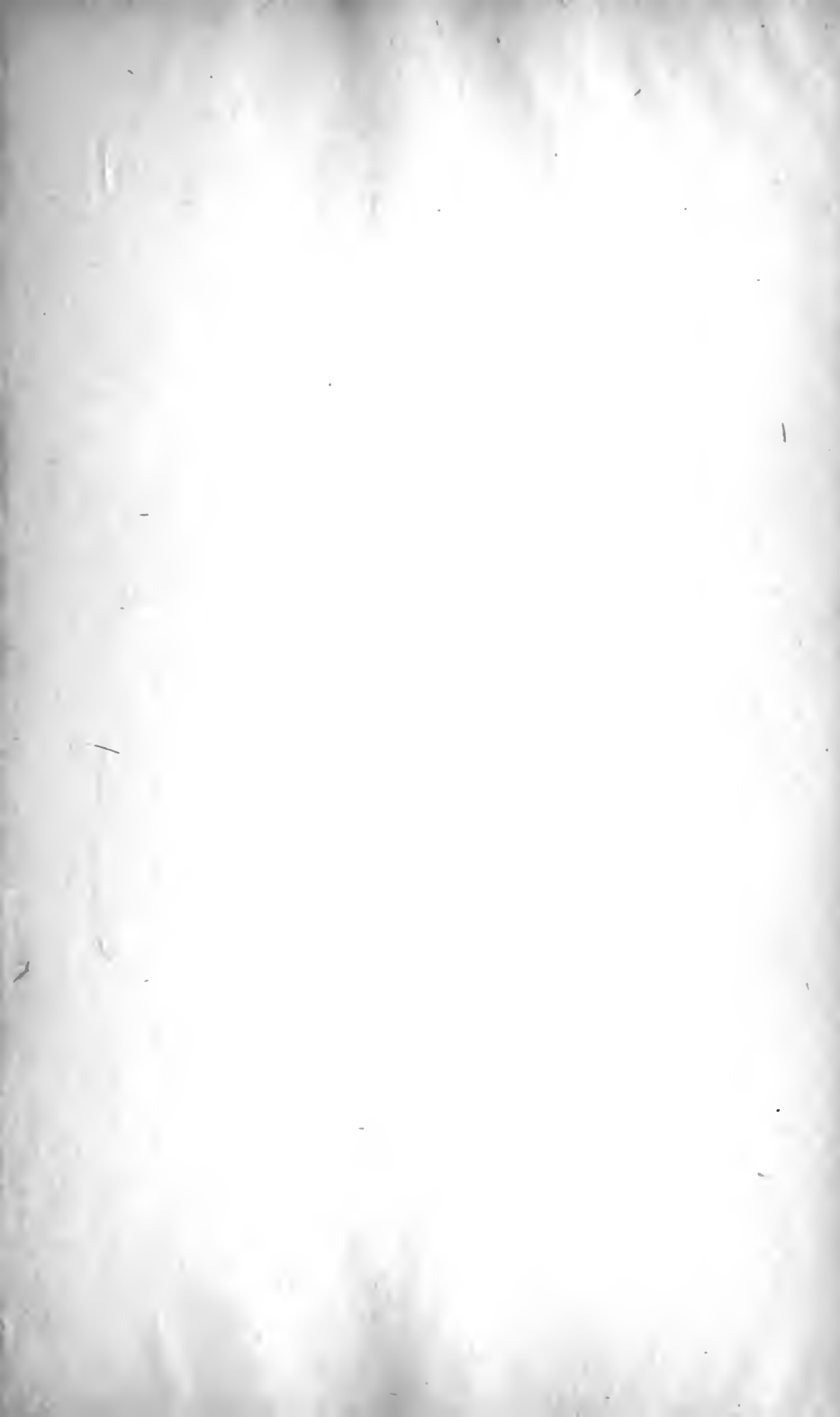


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Mrs. E. J. W. Baker

with the regards

of her friend -

James G. Vose

Providence, Feb. 19.

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The publication of these Discourses has been delayed, on account of the burning of the Printing Office, at a time, when the work was nearly completed.







CORRESPONDENCE.





REV. J. G. VOSE :

DEAR SIR,— In accordance with a resolution of the Beneficent Congregational Church, adopted at a meeting held on the 20th instant, we respectfully request of you a copy of the two deeply interesting and instructive discourses delivered by you in their House of Worship, on the 18th instant, embracing the early history and progress of this Church and Society, for a period of one hundred and twenty-five years to this time, for publication, with such statistics as you may deem expedient in connection therewith.

WILLIAM C. SNOW,
WARREN S. GREENE, } Committee.
ROBT. B. CHAMBERS, }

PROVIDENCE, Oct. 21, 1868.

140 WASHINGTON STREET, Oct. 21, 1868.

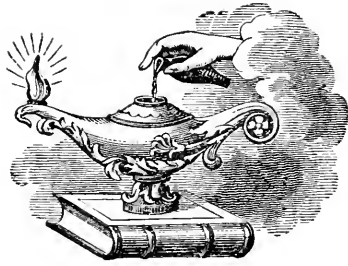
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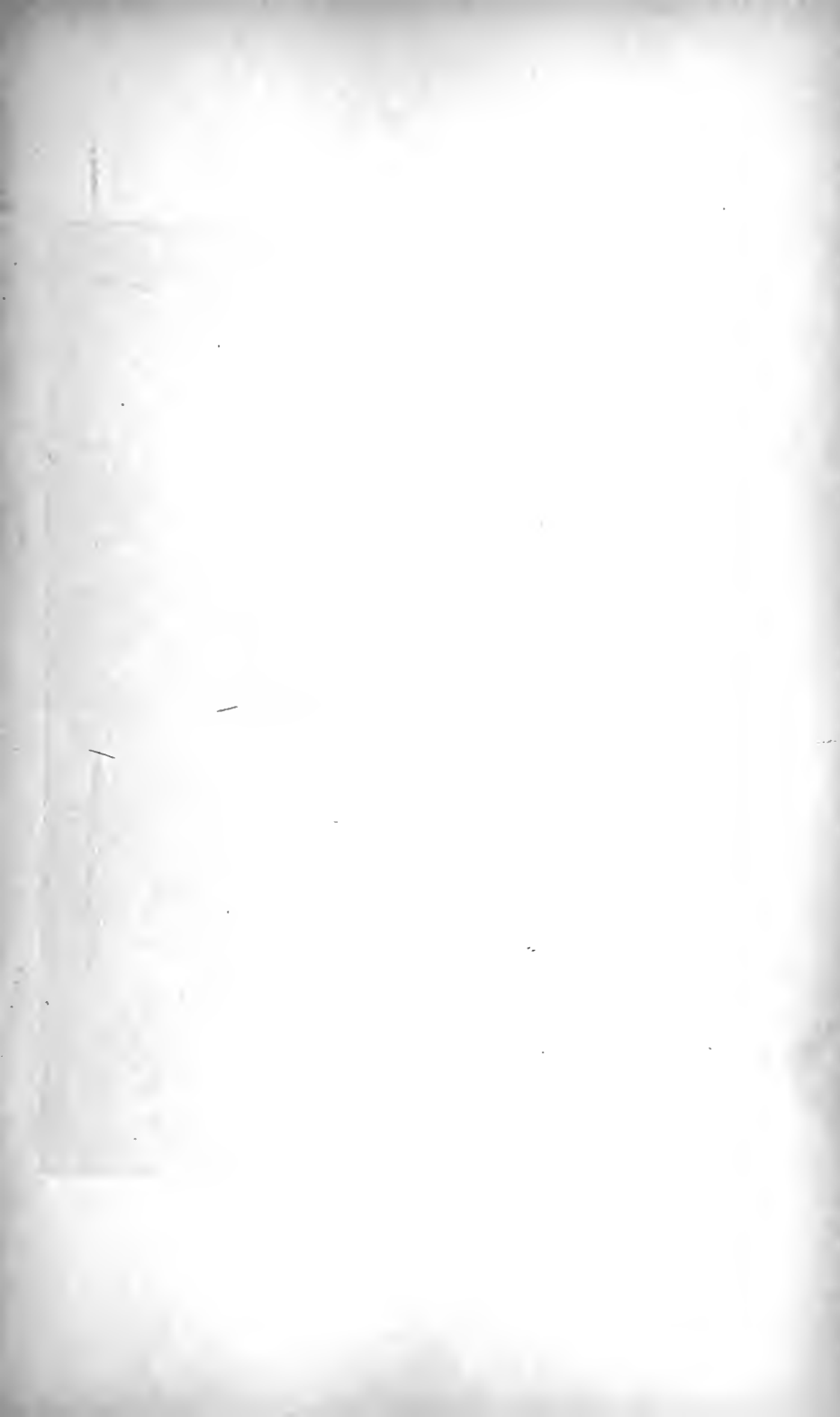
I have received your very courteous note, requesting the publication of the recent discourses preached by me, on the history of our Church. Although I feel that they are very imperfect, I submit them to your discretion, in the hope that the memory of the past may inspire our people with new diligence and fidelity.

Very truly yours,

JAMES G. VOSE.

Messrs WILLIAM C. SNOW,
WARREN S. GREENE,
ROBT. B. CHAMBERS.



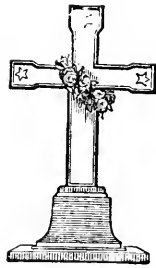






Historical Discourse.







MICAH, vii: 20.—Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

IT is becoming that we should look into the history of the past, at certain periods of our progress, and mention with reverence the days that are gone. It is a debt of patriotism, of filial affection, and of religion. Every member of a church should know something of its past history, in order that he may more affectionately and hopefully labor for its future welfare. It will be admitted, then, that the present is a suitable occasion for a brief historic review; inasmuch as this church has now completed one hundred and twenty-five years since its first organization, and seventy-

points in the history of this church, and to fasten them in the memory of the younger members among us, that they may tell them to their children in time to come. I shall not attempt a very minute or thorough research, for my time has not been adequate for such a labor. I will simply set before you a brief sketch of the chief events that have occurred in our history.

I. And first, the cause of the separation from the parent church was, as I have already stated, a desire for a more earnest Christianity. No doubt there might have been mixed with this, other and less generous motives; but all parties concur in admitting the high character and Christian excellence of those who originated this movement. The leaders were substantial men in the community, who merited and received the respect of others.

Joseph Snow, Jr., who became the first pastor of this church, was not a man who desired distinction for himself. He had no thought of aspiring to the pastoral office at the time of the separation. It is true that he led their meetings in the absence

of any ordained minister. But he did not rudely thrust himself into the priest's office. On the contrary, he would gladly have seen some other person installed in that important station. We have distinct evidence of this, in a very ancient letter, which still remains in existence, and which has been preserved by the senior deacon of this church, which was addressed to Mr. Elisha Paine, of Canterbury, inviting him to become their pastor.* This letter is dated March 9, 1744, and has the signature of twenty-seven brethren, among them that of Joseph Snow, Jr., as well as that of his father. It is quite evident, then, that the young carpenter, bred to the same trade which was learned by our blessed Lord, did not covet the position of leader or pastor, but would willingly have seen it fall into other hands. We see further evidence of this, in the fact, that when he was elected pastor, on the 20th of October, 1746, he was not ready to give an answer for more than three months. Nor did he accept the charge until the church had appointed a day of supplication and prayer, that his duty

*Note C.

might be made plain to him. He was ordained in February, 1747,* five churches in Connecticut being invited to participate in the ordination services, viz. : those of Canterbury, Plainfield, Mansfield, Norwich and Stonington. These facts are recorded in the centennial discourse of Dr. Mark Tucker, and also in the careful and minute report, presented to this church by Deacon William C. Snow, in 1832. From these sources I shall often quote.

Rev. Joseph Snow was the sole pastor of this church for fifty years. His ministry really began some years before his ordination, yet the interval of delay gave him opportunity for reflection and prayer. Though he was not a man of liberal education, he began in early life to devote the energies of his mind to intense thinking on the great truths of the Bible. This was his text-book and his classic. Eminent men in the ministry lived in New England at that day, and gave tone to the thinking of the whole people. Distinguished among these, stands the name of Dr. Samuel

*Note D.

Hopkins, of Newport, who must have been an acquaintance of Mr. Snow, and from whom the pastor of this church doubtless received light and instruction. Dr. Hopkins was settled in Newport in 1768. Jonathan Edwards had just published, in 1740, his account of the great awakening, a work in which Mr. Snow must have taken a deep interest, as he was converted in the powerful influence which swept outward from that movement. Doubtless he was drawn to other of the profound writings of that extraordinary mind.

There is abundant evidence that Mr. Snow was a thoughtful and serious, as well as a most zealous divine. He made full proof of his ministry, by his long and successful course among this people. He must have been a rare man, to have maintained the respect of his people so long, having been brought up among them, and at the time of commencing his pastorate, doubtless one of the youngest of their number. He was born April 6, 1715. We see his discreteness in delaying his official acceptance of the office of pastor, for some years

after he began to exhort. During this time he was increasing in maturity and strength, and preparing for that firm hold which he maintained on the affections of this people for half a century. His preaching was doctrinal and carefully followed the teachings of the Bible. It was also zealous and fervent. He was a man of strong body and powerful lungs. Tradition says that his voice could be heard when he preached, as far as to the old market, a distance of one mile. His memory should be cherished by all who love this church, as one who in his time, labored most efficiently for the cause of Christ. Though his church was not large, yet it is to be remembered that it was the only church on this side of the city, and to its moulding influence is due, under God, the spiritual life which has existed down to this present time.* It is pleasant to know that his character and that of his church were recognized and borne witness to by the parent church, from which they sprung. For in the year 1784, the First church, under the care of Dr. Enos Hitchcock, voted unanimously "That in considera-

* Note E.

tion of the fair character and exemplary lives of Mr. Joseph Snow and others named, the censure formerly passed upon them, be and hereby is taken off, and he and such of them as are now living, are restored to the full fellowship and communion of this church."

"*Voted, also*, That this church is ready to receive into their Christian charity and good fellowship, the church under the pastoral care of Rev. Mr. Snow, being desirous above all things to put on charity, which is the bond of perfectness."* Thus did this church gain continually, not only in inward prosperity, but in the esteem and confidence of the people of this town.

The first house of worship which was erected for the service of this church, was built on the same spot where this house now stands. The land was given by Daniel Abbott, and the original deed is in the possession of the senior deacon of this church.† The first house of worship was put up about the year 1750, and Mr. Snow himself, with some of his principal members, repaired to the

*Note F.

†Note G.

forest and cut the timber, and with their own hands erected the house which formerly occupied the spot, whereon this edifice now stands. The dimensions of the original building were thirty-six by forty. It was afterwards enlarged. The bell was imported from England in the year 1760, the freight being given to the society by their friends, Joseph and William Russell, distinguished merchants at that day in this place.*

In 1789, Rev. Mr. Snow, then being seventy-four years of age, requested a colleague, but the church at that time deferred acting on his request. In the following year, at the age of seventy-five, he renewed his request, which was granted, but although several candidates were heard, none proved acceptable for more than a year. This certainly shows most conclusively, how strong was the bond of affection and esteem, which united this people to their aged pastor.

In the course of his ministry, an interesting incident occurred, with regard to the service of singing in public worship. The following record bears

*Note II.

date January 24, 1788. "At a church meeting it was agreed as followeth : Whereas, there hath been uneasiness in the church, about the manner of our singing upon the Sabbath, having collected the minds of the brethren, we unanimously condescend to each other, and agree that our singers be subject to the church." I learn from one of our older brethren, that the mode of healing the dissension was this : The former habit had been to read the hymn, line by line, for the congregation to sing as it was read. But some desired to drop this custom and make use of books. Pastor Snow visited the several families, taking his note-book with him, and found that the people were divided in the proportion of two-fifths to three-fifths. It was therefore decided that in the forenoon, when they sung but two hymns, the hymns should be read, line by line, and in the afternoon, when there were three hymns, the people should make use of books. This method of *condescending* to one another illustrates the discreet and kindly temper of the pastor, as well as of his flock, and has been an example of harmony to this people ever since.

Mr. Snow was a man of great gravity, and was much respected among all classes. He was accustomed to catechize the children at set times. His dress was careful and appropriate, and the bag wig, long waistcoat and small clothes, set off to advantage his fine person. His salary was perhaps equal to the average of those times.* In 1770 it was £60. This was the very year in which was published "Goldsmith's Deserted Village," containing the famous lines, descriptive of the "Village Preacher":

"A man he was to all the country dear,
And passing rich, with *forty* pounds a year."

Later, Mr. Snow's salary was reduced to £50, on account, probably, of the self-denial required of all classes in the opening of the Revolution.

The largest additions were made to the membership of the church in the years 1764-5. It was then, probably, that George Whitefield preached in the church, as he was at that time making his sixth American tour. The church was also largely increased in 1775.

*Note I.

It is stated in Deacon W. C. Snow's careful report, that pastor Snow baptized in either mode, according to the conscience of the candidate. But it is evident from the records, that the rite of infant baptism was very faithfully attended to, as we have the names of two hundred and forty-nine children, who were baptized during his ministry.

Concerning the causes which separated Father Snow from this church, I shall not speak at length. After the settlement of Mr. Wilson, it became evident that the old pastor and the new could not live together in peace and concord. They were not perfectly agreed in doctrine. These differences were magnified by personal feeling, until Mr. Snow, with a portion of the church, withdrew, after all efforts had been exhausted to settle the difference between them. This division created much unkind feeling, and no doubt was attended with fault on both sides. Mr. Snow and his party erected a church, which was dedicated in 1795, and there the aged man continued his pastoral care as long as he lived. His death took place on the 10th of April,

1803, in the eighty-ninth year of his age and fifty-eighth of his ministry. It is painful to recall the estranged feeling which existed between those who had been loving brethren, and sadder still to reflect that the breach was never wholly made up between them. I am happy to say, however, that by a letter in my possession, bearing date of October 18, 1793, which was kindly given me by one of the aged members of this church, it appears that the members of this church, by advice of a council, revoked and retracted all their votes of accusation, suspension and dismissal passed against the Rev. Mr. Snow. The churches, however, had little to do with each other for many years.

The sermon at the funeral of Mr. Snow, was preached by Dr. Stephen Gano, pastor of the First Baptist Church in this city, who was much attached to him. It is very pleasing to read the high testimonial to his Christian excellence, coming, as it does, from one of another communion. He says : "If uniform piety, unshaken faith in the divine government, a persevering attachment to the relig-

ion of Jesus Christ, an ardent love to the souls of men, an exemplary life of godliness and a sweet, serene composure in prospect of the approaching dissolution of the body, give evidence of being approved of God, we may justly conclude our friend and father in the Gospel is now mingling his songs of praise among the spirits of the just made perfect, enjoying the reward promised to the faithful laborer. Early in life his heart was captivated by the grace of the Gospel, and for almost fifty-eight years he labored in the ministry. He was a truly warm, zealous advocate and defender of the truths of divine revelation. As he believed, so he spake. The doctrine of divine sovereignty, the moral depravity and guilt of the human heart as naturally averse to and destitute of any spiritual good, the necessity of the almighty and efficacious influence of the Holy Spirit to renovate the unregenerate heart, the perseverance of the saints, the necessity of holiness of life in believers as evidence of their love to God,—were the leading truths of his preaching. In fine, he was the plain, bible preach-

er, who earnestly sought to win souls to Jesus Christ, that they might be saved and his beloved master glorified." Such, as appears from impartial testimony, was the first minister of this church, and we certainly ought to revere his memory and hold in high esteem his work of faith and labor of love performed for so great a length of time in this community.

In October, 1785, the General Assembly granted a charter of incorporation to six of the members of this church, under the name of the Beneficent Congregational Society. The first meeting under it was holden in April, 1786, and it has continued to this time to be the fundamental law of the society.*

On the 16th of October, 1793, James Wilson was ordained colleague pastor of this church, just seventy-five years ago. I have deemed it wise to make his character and the history of the church under his ministry the subject of a separate discourse, which will be preached this afternoon. I shall therefore pass on with a hasty review of other

* Note J.

events, which it is desirable for us to contemplate and remember.

The first building in which this church worshipped remained standing until 1809. The house was built of wood, and originally measured thirty-six by forty feet. Judge Staples, in his "Annals of Providence," observes that "as the congregation increased, they enlarged it, first by building a piece in the middle, then by adding a piece to the rear, and finally by building a story under the house, as the hill was removed upon which it was originally built. The spire had attained nearly one hundred feet in height in 1772. The voices of many celebrated men were heard within it. George Whitefield, Robert Sandeman, Bishop Asbury, first superintendent of the Methodists in America, and other eminent ministers, often preached in it. These circumstances, with the length of time the house had been used for religious purposes, and the very many associations connected with it, induced the society for some years to submit to many inconveniences, rather than to

its demolition." Well might they have a strong regard for the old house, which, from the time of its erection to the year 1795, was the only house of worship on this side of the city. In it was celebrated the first College Commencement that was ever held in this town, in the year 1770. The exercises were attended by Gov. Wanton, of Newport, the colonial governor, dressed in the costume of that day.* But time, which brings to decay all the works of man, rendered it necessary that this house should be removed. The present church was erected on the same site, and dedicated on the 1st of January, 1810.

The articles of Faith and Covenant were adopted on the 19th of July, 1793, to which, within a few days, thirty-two members appended their names.† Dr. Tucker, in speaking of them in his centennial sermon, observes—"They were good men, full of the spirit of grace and love, who re-organized this church. The venerable Nathaniel Jacobs stood at their head. He was admitted to the church in 1745, and continued a member until his death in

* Note K.

† Note L.

1807, a period of sixty-two years. As he ascended to heaven, some of his brethren caught his falling mantle, and exhibited the same heavenly spirit. Among those names are found John Field, Joseph Martin, Joseph Fuller, Benjamin Hoppin, Samuel Proud, Thomas Jones, John Perrin, Stephen Wardwell and others, whose names are embalmed in grateful recollection. They left the impress of their spirit and character upon the usages and regulations of the church.”

I pass over now the history of Mr. Wilson's ministry, because of that I purpose to speak this afternoon. He was ordained in 1793, and continued to hold the office of pastor until the time of his death, a period of forty-six years. It is extraordinary to find two successive pastorates of such great length. United they make almost a century and afford cause of devout gratitude, and may well be remembered by this church with pride and satisfaction. It will be difficult to find any church that can present such instances.

Mr. Wilson, in the close of his ministry, received

two colleague pastors. The first was Rev. Cyrus Mason, who was installed associate pastor October 7, 1835. He had been for several years pastor of the Cedar Street Presbyterian Church, in New York. Although he was received with great cordiality among this people and had every prospect of success and usefulness, yet his pastorate continued less than a year. The reason given for his departure was the state of his health. On leaving here, he became a professor in the University of New York. He was graduated at Union College, and received the degree of D. D. from Brown University. During his stay some changes were made in the house of worship and some improvements carried into effect, at his suggestion. Dr. Mason has recently died at an advanced age, after a life of usefulness and honor.

Dr. Mark Tucker was installed as colleague with Father Wilson June 31, 1837, and continued here for eight years, being dismissed September 24, 1845. The sermon was preached by Mr. Mason, who had left the previous year. Of the six pastors

who have preceded me in this office, three are still living; three are numbered with the dead. It is not proper that I should speak so freely of those who still survive. Dr. Tucker is still living at a very advanced age and much enfeebled in body, though his mind is clear and tranquil. He retains his affectionate interest in this church, where he labored so faithfully. Once since my residence here, he was present at a prayer-meeting, and made some instructive and fervent remarks. Dr. Tucker graduated at Union College, where he also studied for the ministry, under President Nott. His first place of settlement was Stillwater, N. Y. From thence he removed to Northampton, Mass., and afterwards to Troy, N. Y., at which place he was greatly blessed in his ministry, witnessing the conversion of some hundreds of souls. After leaving Troy, he received a call to settle in Park Street Church, Boston, but declined it, preferring to accept an invitation extended to him by this church. He has lived a most laborious and useful life, and has accomplished great good in every place where he

has labored. During his pastorate here, two hundred and thirty-seven were added to the church, and the great increase in the year 1842, bore witness to the presence of the Spirit, and to the honor which God was pleased to bestow upon his servant, as an instrument in the conversion of souls. I shall not enter into any extended remarks upon the career of those who are still living.

Dr. J. P. Cleveland was installed pastor April 22, 1846, and continued until March 31, 1853. During his ministry the congregation was large, the galleries, it is said, were well occupied, and the church received many accessions. He was a man of marked character, a strong advocate of temperance and anti-slavery, and gained many warmly attached friends. During his ministry, the Central Church was formed, on the other side of the city, and drew largely from both this and the Richmond Street churches. In the early part of Dr. Cleveland's ministry, the church was perhaps larger than at any other time during its whole history. But the withdrawal of so large a number

to form the Central Church, and the long interval which succeeded his pastorate, before the settlement of another pastor, reduced the membership very greatly.

Rev. A. H. Clapp, D. D., was installed pastor October 3, 1855. This, you will observe, is another of the interesting dates in the history of this church, which have fallen in the month of October. The years of his life and labor here are fresh in the recollection of most of you. How faithfully and successfully he fulfilled his ten years' pastorate, how true he was to every obligation of a public or private nature, I need not here remind you. It is the simple and unadorned fact, that under his ministry, kind and brotherly feeling reigned triumphant; dissensions were healed; changes were quietly brought about for the welfare of the church, and great progress made in all the elements of true prosperity. Two years after his coming, the church, in common with many churches in our country, was visited with reviving grace. During his ministry, two hundred and sixteen were added to the church.

When the great Rebellion broke out, this pulpit was true to itself in the fearless announcement of the principles of freedom and patriotism ; through all that trying time, the pastor of this church was found bravely defending the right. Nor did he confine his patriotism to fair speeches, but offered his services as chaplain of the 10th R. I. Volunteers, in which position he gained great praise for his fidelity and efficiency. Propriety forbids me to say more. I will only observe that a faithful pastorate of ten years, distinguished by zealous and most discreet labor, have prepared the way for his successor, and given me fresh reason every day to thank God, for his wise and Christian example.

Having thus briefly reviewed the main points in the history of this church, I should make a great and serious omission, did I fail to speak of the formation of the Sabbath School.* For some time previous to the year 1820, a school had been supported in the vestry, by the voluntary exertions of several persons who loved the work. But not until

*Note M.

October, 1820, was there any regularly organized Sabbath School. At that time it was composed of persons connected with three distinct religious societies, but it increased so rapidly, that the vestry became too small for them, and the other societies drew off and established schools of their own. This was undoubtedly the first Sabbath School formed on this side of the city. The first superintendent was Chester Pratt, now of the High street church. The second was S. S. Wardwell, now deacon of the Free church. The third was William J. King, now deacon of Dr. Swain's church. The fourth was John Bosworth, whose portrait graces our vestry, and who died in the office lamented and beloved by all. Doubtless he looks down from heaven to-day with affectionate interest upon the school to which he devoted his labors and prayers. Should God spare our lives till October, 1870, I hope we shall have a jubilee of the Sunday school, which may fitly commemorate a half century of long and prosperous existence.

I will now call your attention in closing to some general reflections awakened by this review.

I. We are forced to notice the great harmony and stability of the church. Through all these one hundred and twenty-five years, very little has occurred to mar the concord or endanger the existence of the church. This is owing in large part to the length of the pastorate. The first two ministers labored here for a period of ninety-six years. In the whole history of the church, there have been but seven pastors, including the present, and if my own name be omitted and that of Dr. Mason, who was only associate pastor, we have a record of only five pastorates in one hundred and twenty-one years. There are few churches that can show such a record. And in all that time, there were less than four years when the church was without a pastor. Indeed, for the first century of its existence, the church was never without the settled ministrations of an appointed teacher. Whatever difficulties have occurred have never been suffered to disturb the peace of the church

for any great length of time, and when some have thought she was on the verge of ruin, she has risen again triumphant through the grace of God, and begun a new career of peace and blessedness.

This result has certainly not been wholly owing to the faithfulness of the ministry; but to the warm-hearted response which has been given to their labors by the people. There has ever been a strong feeling of loyalty to the church, and of desire to preserve its interests above all personal or party motives. Individual will has yielded to the pressure of the public welfare and the honor of the church of Christ. And so, by the blessing of God, every strife has been healed and every voice united in the sweet song of David, "Pray for the peace of Jerusalem; they shall prosper that love thee."

II. I wish to call your attention, secondly, to the growth of this church, and the breadth of its influence. Up to the year 1795, it was the only church on this side of the city. The foundations of religious life and interest in this part of the town

were here laid. At that time, a number withdrew to form the Richmond street church, but this church was not long diminished. Indeed, it began almost at once to increase, and within ten or twelve years, it had more than doubled its numbers. From that time onward, it has ever been giving and receiving. All the other Congregational churches in this city were directly formed out of this. Several of the deacons of the High street church, the Free church and the Central church were members of this society. Influential men and women were ever going forth from this church to build other churches and carrying with them their friends and children. Other denominations have derived their strength largely from this church, and, we trust, have received a blessing from it. Like the tree of life, she has yielded her fruit every month and the leaves of the tree have been for the healing of the nations. But few years have passed in all this period without additions to the church, and it is amazing to see how quickly she has recovered her losses and supplied the place of those who have

withdrawn to other spheres. Death has ever been making rapid inroads, but the young have come forward to sit in the seats of the fathers, and God has permitted generation after generation to worship before this altar. The records kept by Father Snow, with great apparent accuracy, indicate the whole number of persons connected with the church during his ministry to be two hundred and eighty-three. The number admitted to the church from 1793 to the time of Dr. Tucker's centennial discourse, was one thousand and twenty-eight. Since that time the additions have been over five hundred. It is certainly very remarkable to trace the history of this church in respect to the constant additions with which the Lord has favored it. Nearly two thousand names have been enrolled on its lists. Hundreds have gone from us with the blessing of their brethren, to strengthen other churches in the city and out of it. Some of them are found to-day in the most distant States, still bearing in affectionate remembrance, the birth-place of their Christian life. The present membership of the church is

about four hundred and seventy-five, which is not far behind the highest number that it ever attained. Let us earnestly pray and confidently hope, that it will yet strike root downward, and bear fruit upward, until the glory of the past shall be excelled by that of the future.

III. Finally, let me remind you that the character of this church has ever been highly spiritual and fervent. Not to an efficient ministry alone, but to the warm co-operation of faithful brethren does this church owe its growth and advancement. The prayer-meeting has ever been one of the most remarkable aids in its life and strength. I might fitly say that this church began in a prayer-meeting, for when Father Snow with his little company withdrew from Mr. Cotton's church, it was that they might in a freer and more zealous manner, pursue the path of mutual exhortation and culture. It was in the prayer-meeting that Mr. Snow received his theological education. It was by practice and labor here that he fitted himself for the ministry. For several years he proved himself in these famil-

iar meetings worthy to be a leader, before he took on him the pastoral office. Through the whole history of this church, her meetings for conference and prayer have been noted as the distinctive feature of her character, and the highest mark of her abundant life. For where the life of the church is vigorous and robust, it will display itself in the prayer-meeting, and there, as in an armory, will be forged and proved those weapons, by which the disciples will gain their daily victories, and win obedient servants to Christ. The names of Deacon Dunwell, Deacon Paine, and Stephen Wardwell and many others as well, are still familiar among those whose voices were often heard in bold expression of their faith in Christ.

This church has been blest with frequent and great revivals of religion. How else could it have so added to its numbers, how else replenished the heavy draughts made by other churches and by the church above? And these revivals have come in answer to prayer—secret prayer and social prayer. And wherever there has been long and earnest

supplication, whether in the closet, the family, the female prayer-meeting, or elsewhere, it has culminated at length in the vestry of this church, where all were invited to mingle their wants and sympathies, before the throne of grace.

I cannot close this historical discourse, without an appeal to the young men of this church to heed the lesson that comes to them from all the past. By rallying round the place of prayer, by faithful and diligent cultivation of your powers of influence, may this church continue to be what it has been, in the exhibition of personal piety. The free and social character which Christian life has here maintained, can only be preserved by new resolves of faithfulness to the cause of Christ. United effort in the strength of Christ will enable you to exert a power in this whole community, worthy of our past history. The voices which were formerly heard in our vestry, with so much warmth and energy, are mostly stilled in death. Other voices should take up the strain. With all the incentives to Christian work which this age presents, and the

various modes of effort held out before us, we should awake to new and heartier exertion to fulfil the commands of our Lord. May this contemplation of our church history quicken us to a higher, holier, humbler life, through Jesus Christ, our Lord. Amen!



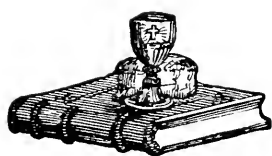






Memorial of Rev. James Wilson.







2 CHRON. xxxi: 21.—And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered.

THIS passage, descriptive of one of the later kings of Judah, seems appropriate to the eminent servant of God, of whom I purpose to speak this afternoon. As the whole history of this church could not be condensed into one discourse, I know of no more suitable division that could be made, than to consider the pastorate of Rev. James Wilson distinct by itself. I have in my possession and some of you doubtless still remember, the excellent discourse of Dr. Mark Tucker, delivered soon after Mr. Wilson's death. The time which has elapsed

since then, now nearly thirty years, has rendered it desirable that this history should be again reviewed, and has increased the value of such reminiscences as may be gathered regarding that period. The generation that formed Mr. Wilson's parish is fast passing away. But a few remain, who familiarly remember his form and voice. I have therefore desired for my own sake, and those who shall come after, to gather together what may be learned of this remarkable man, and to preserve it among interesting relics. In the closing years of his life, Mr. Wilson wrote an extended account of his personal history, which has been preserved by his surviving children, and which has kindly been granted to my use. Other information has been derived from the records of the church and from individuals long resident here.

Rev. James Wilson was born March 12, 1760, in Limerick, Ireland. His paternal grandfather, James Wilson, was born in Scotland in 1691. His maternal grandfather, Philip Guier, was a native of Germany, born in 1705. His ancestors

on both sides were of pure character and devout life. His mother's family, which came from Germany, were driven thence by the ravages of the thirty years war, and their circumstances were somewhat reduced. They were, however, in a respectable condition of life, and his grandfather, Philip Guier, seems to have been a man of much influence and worth. He was a favorite exhorter among the Methodists, and one of his maxims was, "that every Christian should make a Christian." It may have been some old German saying that came from his fatherland, but we may trace the influence of it in the ministry of his grandson, who came to these shores long after good Philip's death, but who brought with him the inspiration of his early teachings: "Every Christian should make a Christian." We seem to find here in homely language the key-note of Mr. Wilson's ministry, sounding first upon his infant ears and vibrating through the whole course of his protracted life.

Under the influence of Philip Guier, a young German emigrant was converted, who afterwards

became distinguished in this country. His name was Philip Emberry, who removed to America in the last century, and became pastor of a church in New York city. The parents of Mr. Wilson were both pious. His father was engaged in the cultivation of fruits and flowers, and is spoken of by him as a nursery-man. They had thirteen children, of whom James was the eldest son. The business in which his father was engaged seems to have had an effect on the mind and heart of the child, and he gives a touching account of his first religious impressions, which occurred when he was only five years old. A white thorn hedge, of exquisite beauty and fragrance, attracted his mind, and, at the same time, a powerful impression of the love and goodness of God became connected with it, so that his young heart was filled with awe and delight. We may trace here the dawn of his brilliant imagination, which rendered his preaching so vivid in after years. His mother's influence was strong upon him, especially in teaching the reality and worth of prayer.

His education was interrupted by a severe inflammation of the eyes, which lasted two years, and confined him in loneliness and darkness for much of that time. This period, however, was fruitful in awakening many religious thoughts, and perhaps in strengthening the power of his memory, on which he was now more dependent. On returning to school, he studied with more than common diligence, and became much interested in a work called "Burnet's Theory of the Earth." He was deeply interested also in the prophecies, and the closing part of the New Testament. Though he did not attain settled hope in Christ till he was more than twenty years of age, yet he was never for any length of time without serious impressions. Many of his young companions were Christians, and with them he spent much time in the study of the Bible. His parents urged him to attend religious meetings, and he felt compelled to obey, though in them he learned to dislike long prayers and exhortations, a circumstance which perhaps made him more judicious as a pastor.

In 1776 he became apprentice to a cabinet maker in Dublin. His master seems to have been a cruel and unreasonable man, and the relation was not one of long standing. It is curious that the immediate cause of their quarrel was the excitement produced by the revolutionary war in this country. The brave and generous boy at the age of sixteen, took the warmest interest in the American struggle, and announced the capture of Burgoyne with so much exultation, that his master, being a tory, laid violent hands on him. The result was that he broke away from servitude and returned home. At this time he became much interested in military pursuits and joined a company of volunteers. He continued at his trade with fair industry for several years.

At length, when arrived at full manhood, his religious convictions deepened; his mind became more calm and clear, and he felt called to the Gospel ministry. On taking suitable advice he was encouraged to make trial of his powers, at a place called Abington, Ireland, where he made his

first public exhortation in 1783. Such was his success, that he had ample opportunities of preaching from that time, and was soon appointed to a particular circuit by John Wesley. The great founder of Methodism was at that time eighty years of age, but still vigorous and full of zeal. Indeed, he continued to preach till within a week of his death, which occurred in his eighty-ninth year. With this aged apostle, Mr. Wilson once rode on a preaching circuit, listening to his conversation and his sermons, and observing the veneration in which he was held. On one occasion, he was called on to preach in the city of Cork, where Wesley had just preached several times; and being perplexed by the difficulty of following so great a man, either on the same or on a different theme, he adopted the following happy expedient. Choosing for a text the words, "If ye know these things, happy are ye if ye do them;" he simply reiterated the main doctrines of Wesley, and urged the importance of practical obedience.

Trained under such influences, we are not sur-

prised that Mr. Wilson should have gained great power over men. If he had not much time for quiet study, he had knowledge of men and things, and the culture which comes from conversation with those whose minds and hearts are full. With the itinerant system he was not fully satisfied, nor was he pleased with the arbitrary control exercised by Wesley. This was the immediate occasion of his coming to America, and of his leaving the Methodist church. He still was warmly attached to their views, and much of the fervor of his style was derived from his early training among them.

For a time he gave up preaching, on account of some differences which he had with the Methodists after his marriage. He entered into business, but was unsuccessful, and at length determined to sail for America. The interest he had felt in this country from his youth and the recent departure of several missionaries for stations here, quickened this determination. One occasion of his ill-success in business was his refusal to labor, or oversee the labors of others, on the Sabbath. His uprightness

and firm principle were manifested here, as through his whole life. A severe affliction, in the loss of a beautiful child, occurred just before his leaving his native country, but this seems to have made his mind only more devout and earnest in discovering duty.

On the 9th of March, 1791, the very day on which he received news of the death of John Wesley, which occurred one week before, Mr. Wilson, with his wife and an infant of three years, embarked for America in the ship *Tristram*, Capt. Warner, bound for Providence. The voyage was far different then from what it is now. For more than two months they were tossed on a stormy ocean and suffered every hardship and peril. Near the very close of their voyage, they encountered a most terrific storm, of which Mr. Wilson has given a graphic and curious description. At length after all the dangers and sufferings of nearly eleven weeks, they cast anchor within the light-house at South Ferry, opposite Newport, on the 21st of May, 1791.

Very singular are the ways of divine wisdom. In their haste to secure provisions and a comfortable resting-place, Mr. Wilson came on at once to Providence with the master of the vessel, Capt. Warner. They arrived here on Sunday and passed the old church at three o'clock in the afternoon, while Father Snow was preaching. Little did Mr. Wilson then think, that this was to be the scene of his labors. He had intended to go at once to Baltimore, to meet some Methodist ministers who had preceded him. But being invited to preach here, he did so on the following Sabbath, greatly to the satisfaction of all who heard him. During the week he preached twice, and again twice on the next Sabbath, by the express request of Father Snow. He immediately was urged to become Mr. Snow's assistant, but replied that it was his intention first to visit Baltimore, and consult his friends there. Capt. Warner, of the ship *Tristram*, had given him no very favorable impression of Providence, declaring that the people were "a set of Jewish sharpers and not to be confided in."

But we must not linger too long on these early scenes. Mr. Wilson visited Baltimore, and returned to find the people only more anxious, in common with their pastor, that he should settle among them. To this, at length, he consented and for a time all things went on in perfect harmony. It is not my object, nor is it at all necessary to draw out into the light, the difficulties which arose between the aged pastor and his assistant. Such a relation is always environed with perplexities. The calmer judgment of later years has decided that no lasting stain rests upon the piety of either ; and, long before this, they have doubtless been both united, in the harmonious service of the house of God above. Passing over the details of this history, which are recorded with quite sufficient minuteness in the church books, we come to the ordination of Mr. Wilson, which took place October 16, 1793.

Before proceeding to this step, his mind was a good deal perplexed from many causes, which cannot now be fully stated. He describes his feelings in the following eloquent language :

“For some time my mind balanced in doubt. But when I considered that providence of God which had conducted and prospered me hitherto ; when I looked on the firm, prudent and venerable friends before me : Nathaniel Jacobs, seventy years of age ; Deacon John Field, over threescore ; Joseph Martin, over fifty, and no man before him in prompt discrimination on difficult points ; Mr. Thomas Jones, of acute mind and expert to act ; Col. Benjamin Hoppin, than whom neither the church nor myself ever had a better friend ; Stephen Wardwell, the leader in psalmody, and James Hammond, his bosom friend ; also Joseph Potter, steadfast as a rock, with others deserving of confidence ; when I glanced my eye to the sisters absent, but all of one heart, my doubts vanished and in the name of the Lord of Hosts, I determined to go forward, which we did accordingly.”

The churches invited were the church in Providence, Dr. Enos Hitchcock ; in Bristol, Rev. Henry Wight ; in Raynham, Dr. Perez Fobes ; in Pembroke, Dr. Gad Hitchcock ; in Bridgewater,

two churches, viz. : Rev. Mr. Sanger's and Rev. John Reed's. Being thus assembled at the house of Brother Thomas Jones, Dr. Gad Hitchcock was elected Moderator and Rev. John Reed, Scribe. The parts were assigned as follows: Dr. Enos Hitchcock offered the introductory prayer. Dr. Sanger preached the sermon, from Matt. xiii. : 52. "Therefore every scribe who is instructed unto the kingdom of heaven, is like unto an householder, who bringeth out of his treasures things new and old." Dr. John Reed gave the right hand of fellowship. Dr. Henry Wight offered the concluding prayer. The 132d Psalm was sung, and the benediction was pronounced by the pastor.

It is a fact, illustrating the customs of former times, that the council walked in procession to the door of the church, after the congregation were assembled.

Previous to the settlement of Mr. Wilson, he preached six months in St. John's church in this city, a part of each Sabbath, and such was the interest awakened that he was invited to become rector of

that church. Those were happy days for the church, when a true servant of God found easy access to his temple, with no keen scrutiny as to his priestly credentials. Truly the word of God was precious in those days.

Let us now pause for a moment and consider the condition of this city at the time of Mr. Wilson's entering upon the pastoral office. At that time the town contained about six thousand inhabitants. The church over which he was settled was the only one on this side of the city. Mr. Wilson's congregation included the great majority of all the dwellers on this side of the river. A salary of two hundred and fifty dollars was offered Mr. Wilson, which was small even for those days, and he proposed in order to increase his income, that he be allowed to open a school. This proposition was accepted and he began at once a private school, with about forty scholars. The price was the very insignificant one of two and a half dollars per quarter, nor was even this promptly paid; but in his warm-hearted language he observes, "I loved the scholars, and this greatly helped along."

I desire now to call your attention to the great influence Mr. Wilson exerted in the cause of education. It has been thought, perhaps, by some, that he was an illiterate man, and that his influence was not elevating to this community. His advantages in early life were indeed small, but his industry was great, and his published writings clearly show, that he was a man of much thought, and various knowledge. At all events he was a most successful teacher. Providence owes much to his faithful labor. When he came here there seems to have been no school on this side of the city. Indeed, there were no free schools in this State, before the year 1800. Even the act passed at that time was afterwards repealed by the legislature. The town of Providence, however, maintained free schools from the year 1800, although no regular system of education was adopted throughout the State until 1828. For several years before the close of the last century, Mr. Wilson had conducted his private school with so much success, that on the opening of the free schools in December of the year 1800,

he was appointed principal of the only school on this side of the river, and continued to hold that office for about eleven years.

Judge Staples, in his "Annals of Providence" has given the numbers at that time enrolled in the four schools of the town, by which it appears that Mr. Wilson's school was far the largest, having three hundred and thirty-eight names on its list. This was more than one-third of all the pupils of the whole town. Doubtless Mr. Wilson had some assistants in the work of teaching. But it is clear that his influence and his labors were great in the cause of education.

A large proportion of the older people of this city received the chief part of their education under him. I have heard the remark from a well-known citizen, that in those days *everybody* went to school to Father Wilson. A member of this church has very kindly prepared for me a list of men and women now living, who attended Mr. Wilson's school. And, consulting simply his memory and that of a few friends, with no special effort, he has

drawn up a roll of more than eighty. Probably there are twice that number still living in the State, who attended his school. And this it will be remembered, is sixty years since. From this we may easily infer that his influence was very extensive in the cause of education.

An aged woman has just died, who has long been a worshipper here, and has within the last week been carried to the grave, who was for some years in Father Wilson's school. In conversation with her only a short time ago, she recalled her school days, and especially her religious impressions connected with them. In 1804 the church was visited with new spiritual life, and great numbers were converted to God. This revival began in the school, and in some instances the exercises of the school were suspended, for the purpose of prayer and religious conversation. Thus it appears, that the care of the young was not prejudicial to the interests of the church. Indeed, it made Mr. Wilson acquainted with the youth of both sexes, with a degree of familiarity which he could not

otherwise have attained.* Meeting them from day to day, hearing their voices, and observing their peculiarities, he was able in all after life to exert a powerful influence over them. While he loved the scholars and obtained their confidence and affection, he observed strict discipline. I have heard the following anecdote from good authority. One day a stranger visited the school at the noon intermission, and found that all was noise and confusion, as it was the hour of play. He sat down in one of the seats and took a book, when before long Mr. Wilson came in. Immediately, before the stranger had observed Mr. Wilson's entrance and without a single word of warning from him, every voice was hushed and every movement of play suspended. The presence of the teacher was sufficient to ensure order and quietude.

The great revival, to which I have already alluded, in 1804, pervaded the whole community and resulted in the large increase of the church, as well as the permanent growth of godliness. A great desire for the salvation of souls filled the

* Note N.

heart of this zealous laborer, and his desire was richly fulfilled in numerous outpourings of the Spirit. Within a few months nearly one hundred and fifty were added to the church. The church, thus strengthened, very naturally demanded the exclusive labors of its pastor, and not a great while after, he resigned his school and devoted himself to the close of his life, to the ministry of the word. His labors were always successful in that which is the great object of a minister's toil, namely, in winning souls to Christ. Not only were many added at special seasons, but very few years passed without the public confession of some who had given themselves to the Saviour.* Nearly eight hundred united with this church in the forty-six years of his ministry, a record of extraordinary prosperity and witnessing to the continued favor of God.

I will now return to some facts of Mr. Wilson's personal history, which are interesting and suggestive. He was often called to severe affliction and bereavement. Of his large family, very few came

* Note O.

to maturity. He had eight sons and eight daughters, who were all the children of one wife. Four little ones were laid to rest in his native country before he came to America. His heart was keenly alive to the intensest feelings of our nature, and his memoir bears witness to the deep impression which these afflictions had made upon him. These repeated sorrows seem to have softened and beautified his character and rendered him able to sympathize with those who were in distress. He loved to minister to the sick and dying, and his memoir contains many interesting accounts of the last hours of dear friends whom he had attended, and whose pillows he had smoothed and softened, by the consolations of divine truth. Some sad scenes also are related, in which he strove in vain to bring the sufferer to a clear hope in Jesus; but all alike bear witness to his own fidelity and to the lessons which he himself had learned in sickness and in bereavement. His wife was a woman of rare excellence and attractiveness, and notwithstanding all her domestic care and sorrow, was a continual aid to

nim in the cause of Christ. Some of his descendants are still among us, in the church and in the Sabbath school.

The closing years of Mr. Wilson's life were unusually happy and serene. At the age of seventy-five he asked an assistant in his work. This request was soon granted, and he was relieved from active labors.* In the treatment of his successors, there seems to have been no shade of pride or jealousy. His native generosity shone forth in a kind and affectionate greeting toward them. Well might he look back, with joy and exultation, on his long and successful ministry; beholding the church, which, at his coming was feeble, now strong and numerous. His religious hopes shone bright, and he passed his closing days in sweet converse with familiar friends. At length, without illness, or anything more than a momentary pain, he passed to his reward. The whole town mourned him as a father and a friend. Probably never in the whole history of Providence, has any citizen been more universally known and beloved.

*Note P.

I close with a few general remarks upon his character and influence. The active labors of his early life, combined with a strong constitution, fitted him for an unusual amount of work. It seems incredible almost that he should have occupied this pulpit and attended to the duties of the parish for a period of forty-six years, with less than a month's absence at any one time. When we learn, moreover, that he preached entirely without notes, we are the more astonished. This of course relieved him from the pain and fatigue of labor with the pen. But it required and cultivated a great power of memory. He possessed a copious fund of anecdote, and was especially noted for historic allusion, with which he adorned his sermons and made them attractive. This has been repeatedly told me by those who were his eager listeners for many years. Although when he first came here this was the only church on this side of the river, yet others were soon formed and able ministers were at times employed. Some Methodist ministers of high repute were sent in quick succession

to this place. But nothing could ever loosen the hold of Mr. Wilson upon his own parish. It continued to flourish and be perfectly united, down to the very close of his labors.

His sermons, though not polished or ornate, must have been highly eloquent. There was in his manner and action a rare grace, a certain something that cannot be expressed, which made his appearance and address always winning to the hearer. He was clear and forcible, and drew from the ready stores of his experience many apt facts and symbols to attract and relieve his hearers. I have already noticed the delight he had in flowers, as witnessed in his account of his earliest religious impressions. The same is traceable in many parts of his life, and also his love of nature in all her forms. When he first landed on these shores, his ear is struck with the note of birds which he had never heard before. He notices especially the blackbird and whippoorwill. This delight in natural objects was a refreshment to his mind, and fitted him for the eloquent and attractive exhibition of

spiritual truths. In this he resembled Luther, of whom it is finely said, "that he used to thank God for the fish from the pond and the vegetables brought from the garden; that he wondered at the providence of God, who fed the sparrows and all the little birds, which must cost him more in a year than the revenue of the king of France; that he rejoiced in the dew, that wonderful work of God, and the rose, which no artist could imitate, and the voice of birds."

Mr. Wilson also was remarkable in conversation for his sprightliness and anecdote. And sometimes he displayed them in his preaching in such a way as to bring smiles to his audience. Thus by his strong and varied powers, he held control over his people. One of the oldest citizens of this town tells me that Mr. Wilson very rarely exchanged pulpits, and that when he did he was accustomed to give notice of it, saying that he preferred to preach to his own people, whom he knew; but that as he had been invited to exchange, he would do so, if there was no objection made to it.

Mr. Wilson's relations with other ministers of the town were intimate and friendly. Dr. Gano, who was the friend of the first pastor and pronounced his eulogy, was also on terms of brotherly intercourse with Mr. Wilson. They were almost precisely of the same age, and labored together with great harmony and Christian fellowship. Dr. Hitchcock was also warmly attached to Mr. Wilson, and bequeathed to him some valuable works from his library.

Mr. Wilson must have been an industrious, pains-taking man. Although he preached without notes, he used the pen in the preparation of several works, which must have required much time and labor.* He was a man of regular habits, and firm, decisive character. His wisdom and discretion were conspicuous in his public and private influence. He was earnest and zealous, and at the same time tempered his zeal with moderation.

But I will not continue these attempts to describe this faithful servant of God. He left upon this community an impression never to be effaced. His

* Note Q.

piety, his perfect simplicity and his earnest faith were the means of eternal life to many souls. Favored as he was with great natural gifts, the strength of his ministry lay in his devotion to Christ and likeness to his character. Let us ponder this truth as we lay aside the contemplation of his history. "What a man is in the sight of God," says Fenelon; "that is he and no more." "Assuredly," says Thomas a Kempis, "in the approaching day of universal judgment, it will not be inquired what we have read, but what we have done; not how eloquently we have spoken, but how holily we have lived."

It is to the pious lives of the early pastors and founders of this church, and their pure and self-denying character, that she owes, under God, the joy and prosperity that have crowned her history thus far. May we seek for ourselves that same likeness to Christ and devotion to his service, by which we may be able to follow their footsteps and attain at length their reward.



Historical Notes and Reminiscences.







NOTE A. (p. 12.)

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EXTRACT FROM DEACON SNOW'S REPORT.

“In the year 1720, a few persons in Providence began to collect together for religious exercises, and finding their numbers increase, they felt encouraged to take some immediate measures towards erecting a house of worship; but feeling unable of themselves to accomplish so desirable an object, one Dr. Hoyle proposed to go abroad and seek assistance for this purpose, and met with considerable success in the neighboring colonies. On his return in the year 1721, the Doctor commenced the erection of a house of worship, contrary to the wishes of the greater part of his friends and associates, on the lot in this neighborhood, known to many of us as the old burying ground; but the frame of said building was soon taken down, (some say, pulled down in the night,) great dissatisfaction prevailing among those immediately interested, in consequence of its being located on the *West side* of the river. There were, at that time, but one or two houses on the West side, and but about forty-five in the whole town.

This is the beginning of what was afterwards termed the First Presbyterian or Congregational church in this town. They succeeded in erecting their meeting-house in the fall of 1723,—the building now called the town-house.

Rev. Samuel Moody, of York, a very devout and zealous man, and one greatly beloved by his people at that place, came occasionally to preach to them, and gave such satisfaction, that they invited him to become their settled pastor; but his own people refused to part with him. They, however, very generously consented to release him three months for the benefit of this people. His first visit was in 1724-5, when on the 7th of March the following persons were baptized, viz. : Elnathan Brown, Margaret Bagley and Mary Calendar; on the 12th of March, Timothy Carpenter, aged 77; April 25, William Randall, Timothy Carpenter, Isabella Blake, Dorothy Medbury, Mary Hammon, Sarah Field and Sarah Whipple; May 2d, Joseph Barstow and Jonathan Salisbury; May 9th, James Tyler, Sarah Tyler and Mary Abbott. Thus we have the names of the first members of a Congregational church in this place. On the 15th of May, 1728, the society made choice of Mr. Josiah Cotton for their minister, who accepted the invitation, and the 23d of October, 1728, was appointed for his ordination. Twenty-three churches were applied to, to assist in the ordination, viz. : the seven united churches in Boston, thirteen in the country, two in this colony and one in Connecticut. Eighteen of the twenty-three attended.

Joseph Bagley and Timothy Carpenter were chosen as the first Deacons, and *took their seats*. Additions were gradually made to the church from month to month, by persons residing in various parts of the colony. In 1733, we find that

Mr. Cotton baptized Mary, daughter of Deacon Joseph and Elizabeth Snow, and John Field, son of widow Mary Field. This Deacon Joseph Snow was the father of him, who was afterwards the first minister of this church; and John Field is supposed to be the person who afterwards became a Deacon in this church and one of the principal men in the organization of this Society. May 7, 1738, Joseph Snow, Jr., was admitted to the church.



NOTE B . (p. 13.)

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Joseph Snow, Sen., father of the pastor, was elected to the office of Ruling Elder, October 14, 1743, and held the office till his death. In 1773, April 29, Barzillai Richmond was appointed to the same office, the nature of which will appear from the following record: "At a church meeting, the pastor proposed that considering his often infirmities, whether it was not the duty of the church to choose a Ruling Elder, to assist the pastor; in watching over the members and keeping order in the church; and to lead in public worship in the pastor's absence; and in other affairs as need may require; which after a proper consideration, the church unanimously chose Brother Barzillai Richmond a Ruling Elder, to assist as above, which he accepted."

NOTE · C . (p. 15.)

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CALL OF MR. ELISHA PAINE.

The original document is in my possession, endorsed, “Mr. Paine’s call to the Ministry.” This call must have been declined, though there is no record to that effect. The following is a copy :

“ DATED PROVIDENCE, March 9th, 1743-4.

MR. ELISHA PAINE :

Rev. and Dear Sir :—These few lines are to make known to you, that we, the subscribers, members of the Congregational church and society in Providence, have chosen yourself for our minister in the Lord ; and do, by these presents, call you, Mr. Elisha Paine, to the pastoral office among us, to be ordained over us according to the gospel, and we hope that the same God that has inclined us to give you this call, will incline you to accept and take the oversight of us, according to the gospel. 1st Pet. 5th chap. 2d and 3d vs. And if so, then by these presents, we promise that we will be mindful of our duty towards you, as God shall enable us, according to the gospel, and in particular the 6th chap. to

the Gal. 6th v., and the 9th chap. 1st Cor, 14th v., during the time that by the providence of God we shall stand so related.

Witness our hands, &c.,

JOSEPH SNOW,
EBENEZER KNIGHT,
ALEXANDER MCCREARY,
SOLOMON SEARLE,*
PETER TEFT.
BENJAMIN CARY,
JOSEPH SNOW, JR.,
JOHN PAINE,
BARZILLAI RICHMOND,
THOMAS KNOWLTON,
JABEZ BOWEN,
ELIPHALET PHILBRICK,
JOHN McDONALD,
EDWARD TRIPP,
JAMES HENRY,
JOHN RANDALL,
JOHN LYON,
BENJAMIN CUSHING,
HUGH BEATTY,
JACOB HARTSHORN,
SAMUEL DROWN,
NICHOLAS COOKE,
DANIEL GLADDING,
ICHABOD EDDY,
PETER TEFT, JR.,
JOHN KNIGHT,
EZRA DEAN."

* Afterwards Sexton of the church.

NOTE D. (p. 16.)

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The records kept by Joseph Snow, Ruling Elder, and by his son, Rev. Joseph Snow, Jr., were evidently kept with great accuracy, and the handwriting of the son is a marvel of clearness and beauty. If character may be judged from it, it certainly indicates great strength and simplicity. The following account is given of the ordination :

“Of these churches came Elisha Paine, Solomon Paine, Thomas Stevens, Simon Spaulding, Matthew Smith and Oliver Grant, and concluded to join one of our brethren with them in imposition of hands; and Samuel Drown was appointed. And after we had appointed every man his work in said ordination, we all repaired to the meeting-house, which was thronged with people, and after a decent silence, the Rev. Solomon Paine began the exercise by prayer; then they sung a psalm, and then the Rev. Matthew Smith preached a sermon from Luke xxiv: 44-49, which was attended with great solemnity. After sermon Joseph Snow, Jr., gave a relation of his conversion, and of his call to the work of the ministry. The church's confession of Faith and Covenant was read before the assembly; and then they proceeded to imposition of hands; by Solomon Paine, Thomas Stevens,

Elisha Paine, Samuel Drown; then Thomas Stevens made a prayer and Elisha Paine gave the charge and Samuel Drown made a prayer, and Solomon Paine gave the right hand of fellowship; and after singing another psalm, the assembly was dismissed by the pronouncing a blessing.”



NOTE E. (p. 18.)

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Among the early members of the church is found the name of Nicholas Cooke, who was received in 1747. He was appointed deputy Governor in 1775, on account of the refusal of the old Governor to sign commissions for the troops. In "John Howland's Recollections," I find the following :

"The appointment of Gov. Cooke was received with joy throughout the State. Stephen Hopkins and Joshua Babcock announced the appointment to him. Mr. Cooke pleaded his advanced age, but they urged it upon him as a duty, and he finally consented. He seemed to rise with the spirit of the day, and brought into action abilities and strength of mind, which, in private life, would perhaps never have been duly appreciated. We cannot tell what another man might have done, but the three years that Gov. Cooke presided in the public councils, directed the military operations and furnished supplies for the troops, not only in this department, but under the immediate command of Gen. Washington, his correspondence with Congress, with the Commander-in-Chief, with the councils or governors of the neighboring States, reflect high honor on the State; and Rhode Island History, if faithfully written, will hand his name down to posterity, in connection with the most eminent public characters of which our country can boast."

NOTE F . (p. 19.)

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Another instance of the charitable spirit manifested by the First Church is revealed in the following letter :

PROVIDENCE, March 14, 1809.

MESSRS. SAMUEL AMES AND JOHN JENCKES :

Sirs :—The Second Congregational Society acknowledge the friendly vote of the First Congregational Society, offering the joint use of their meeting-house to worship with them on the Sabbath, while the new meeting-house was building.

The society have requested the undersigned, a committee appointed for that especial purpose, to return you an answer.

While the society are impressed with sentiments of esteem for the friendly attention paid them, they judge it most for the convenience of both societies, to pursue the plan they had previously adopted, of meeting in the Town House, permission having been obtained of the town for that purpose, and arrangements already made.

They conceive that the addition of such numbers in the house, during the heat of summer, must prove burdensome to your society and unpleasant to all,—as also the distance from the homes of many of the aged and invalids of the

society. Prudence suggests to us the propriety of pursuing the first intention.

Be pleased, sirs, to make the communication to your society, and to assure them of the sincere esteem they entertain of their goodness.

Signed by order and in behalf of the Second Congregational Society,

THOMAS JONES,
WALTER PAINE,
JOSEPH MARTIN, } Committee.

This invitation was sent in the pastorate of Rev. Mr. Edes.



NOTE · G . (p. 19.)

—: o :—

Daniel Abbott was an eminent citizen as early as 1711, at which time, we learn from the diary of John Howland, he was active in securing the building of the first Weybosset bridge. He undoubtedly gave the land for the first Congregational church that was erected on the East side of the city, as appears from Dr. Hall's Historical Discourse. He was a large landholder, and owned the land fronting on Market Square. The following is a part of the original deed of the land, now occupied by the Beneficent church.

Daniel Abbott, for and in consideration of the love, goodwill and affection I have to the Congregational way of public worship in said town of Providence, have nominated and appointed Deacon Joseph Snow, Sen., Hugh Batty, John Paine and Joseph Snow, Jr., all of Providence, to have the charge, care and command of erecting and building a public meeting-house for the carrying on and performing the worship of God in a decent manner in the Congregational way of worship, and as a Committee to receive and improve the money that is already subscribed towards the building said house, and what more may be gathered and improved neces-

sarily toward carrying on and performing said worship, all which proceedings I am well affected with. And for the encouragement of the accomplishing the said work, I have given, granted and do by these presents fully, freely, clearly and absolutely grant unto the said Joseph Snow, Hugh Batty, John Paine and Joseph Snow, Jr., and to such others as have already subscribed towards the charge of building said meeting-house, a certain small lot of land to set the said house upon, which is situated and lying and being near the dwelling-house of the said Joseph Snow in Providence aforesaid and bounded as follows: Beginning at the northeast corner of William Crompton's lot, on which his dwelling-house now standeth, thence running North 62 degrees East, 6 poles to a stake and stone, thence South 37 degrees East 6, poles to a stake and stone, thence West 37 degrees South, 3 poles and $\frac{3}{4}$ of a pole to the beginning line of the land of the said Deacon Snow and thence to the first mentioned bound. To have and to hold all the above granted premises with the appurtenances unto the said Joseph Snow, Hugh Batty, John Paine and Joseph Snow, Jr., with the said subscribers, their heirs, &c., for the use and improvement above said and for no other use, intention or purpose. * * * And I, the said Daniel Abbott, my heirs, &c., shall and will warrant and forever defend the said small lot of land and privileges above said, unto them, the said Joseph Snow, Hugh Batty, John Paine and Joseph Snow, Jr., and their heirs, &c.

Given under my hand and seal this 29th day of May in the 17th year of the reign of our Sovereign Lord George the II, King of Great Britain, &c. Anno Domini, 1744.

DANIEL ABBOTT. L. S.

Witnesses,—BENJAMIN BELKNAP,
RICHARD WATERMAN, JR.

Acknowledged same day and year, before

RICHARD WATERMAN, *Justice of the Peace.*

Recorded 30th day of May, Anno Domini 1744, in the small book No. 10, with a painted cover and in pages 203 and 204.

RICHARD WATERMAN, *Town Clerk.*

In 1746, May 19, said Daniel Abbott gave the Common, so called, for passing and repassing, training and the like, always to be kept clear and free of any building forever, in consideration of the love and good will and affection I have and do bear unto the said town of Providence in general and in particular to the civil, military and ecclesiastical orders in said town, to Joseph Snow, Hugh Batty, John Paine and Joseph Snow, Jr.

Recorded the 6th day of August, 1746.



NOTE H. (p. 20.)

—: o:—

Deacon William C. Snow has in his possession a very long and interesting letter from John Howland, written in 1833, on the occasion of the publishing of the Report. He suggests one or two corrections as follows :

“There must be a mistake in the date of the importation of the bell of ten years or more; my impression is that it was about 1772 or 73. I came to live in Providence in 1770 and attended worship in that House and am confident there was then no bell or tower.”

He also offers some suggestions with regard to the number of houses in town in 1721.

“Tradition, derived through Gov. Hopkins, says that there were seventy houses in Providence, before it was burnt by the Indians. This conflagration took place in March, 1676, and Hubbard's History of the Indian Wars states that there were forty houses burnt on that day. I was informed by Gov. Sessions some years before his decease, that when he came here in 1732, there were twelve houses on the west side and seventy-four on the east side, making eighty-six in all. Now as this was but eleven years after the time you mention, it would seem that there must be an error in one or the other

of the statements. At the time of the gathering the old Society, I think there were more than two houses on the West side; Dr. Hoyle's, Eben Knight's, Deacon Cary's, the old Mathewson House, Mr. N. Jacobs', and an old house belonging to Job Sweeting, which stood where the three story house built by Mr. Thomas Jones now stands,—these six houses, I think, must have been standing, and perhaps some others.



NOTE I. (p. 22.)

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The first mention of the expenses of the church is found in the records under date of January 2, 1769, as follows :

“The church being assembled according to adjournment, in order to regulate our temporal affairs, we thought it proper to look out seven men of honest report and of wisdom, whom we may appoint over this business; accordingly we chose seven, including our Deacons, viz.: Barzillai Richmond, Benjamin Cushing, Nicholas Cooke, Deacon Stephen Rawson, Deacon John Field, Bernard Eddy, Samuel French, which seven brethren are to inspect into, and advise with and assist to regulate the temporal affairs of the members of the church.

“The church considered it as the duty of each male member to give in a proper and honest account of their worldly circumstances, unto the said seven brethren.

“*Voted*, That the sum of £60 be raised for the support of our Elder for the year 1769; and that the seven brethren proceed to proportion according to each member's circumstances and abilities as above.”

“1770, October 30. *Voted*, That twenty dollars be raised for the support of the poor, and levied in the same manner as for the support of the Elder.”

In 1774 only £50 were voted for the support of the pastor.

NOTE J. (p. 26.)

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The petitioners for this charter were Nathaniel Jacobs, Jonathan Jenkins, Joseph Martin, Thomas Jones, Samuel Butler, Henry Bacon. At the first meeting of the Society, Col. Barzillai Richmond was chosen President; Samuel Butler, Vice President; Henry Bacon, Treasurer; William Allen, Secretary.

Previous to this time, the church had no regular name. It was sometimes called the New Light Meeting-House, sometimes the Tennent Church, and in later times by the name of its pastor, Mr. Snow's Meeting-House.

NOTE K. (p. 28.)

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Mr. Guild, in his history of Brown University observes :
“The second Commencement of the College, and the first in Providence, was held in Mr. Snow’s meeting-house, on the west side of the river, this being at the time the largest house in town. Here subsequent Commencements were held until 1776, when the new Baptist meeting-house was ready for use.” After that year, according to the history, but one Commencement was held for ten years.

I will add the following from Rev. E. M. Stone’s interesting life of John Howland : “During the Revolutionary War, no dwellings were erected in Providence, and the First Baptist meeting-house was not completed till after the proclamation of peace. On the celebration of thanksgiving for the conclusion of that treaty, which was held in that house, the town requested Dr. Hitchcock to preach the sermon. Good Mr. Snow offered the first prayer. He began by saying, ‘Convened on this *solemn occasion*,’ &c. Dr. Hitchcock commenced, ‘Assembled on this *joyful occasion*.’ The text was, ‘The Lord hath done great things for us, whereof we are glad.’ Dr. Manning read the psalms and offered the concluding prayer. These three were all the ministers then belonging to the town, except an Englishman, who had ceased to officiate, because his people would not consent to his praying that the king might conquer and subdue all his enemies.”

NOTE L. (p. 28.)

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The Articles of Faith and Covenant, in most respects the same as those of 1747, were adopted on the 19th of July, 1793, to which twenty male and eight female members affixed their names at that meeting, viz.: Nathaniel Jacobs, Daniel Branch, John Field, James Snow, Joseph Martin, Joseph Fuller, Thomas Jones, Ephraim Walker, Benjamin Hoppin, Samuel Proud, Stephen Wardwell, James Snow, Jr., Daniel Snow, Nathaniel Fuller, Jr., Nathaniel Fuller, Sen., Benjamin Eddy, Jr., Solomon Searle, Jr., Stephen Olney, Joseph Fuller, Jr., Nathaniel Walker, Lucy Potter, Abigail Potter, Priscilla Fuller, Sarah Field, Anna Hoppin, Lydia Giddings, Martha Burroughs, Zerviah C. Staples. On the 26th of July, two others besides Mr. Wilson and his wife, added their names, — thirty-two members constituting the church at that day.

NOTE M. (p. 34.)

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The following facts have been kindly furnished me by Deacon S. S. Wardwell, of the Free church :

Miss Margaret S. Eddy (afterwards Mrs. Ferguson, wife of Rev. John Ferguson,) established the Sabbath school from which our Congregational Sabbath schools have mostly sprung. The first meeting was held in a little chamber of the house in which she resided, probably in 1817, and was composed of three scholars. It was removed to the old Richmond street church, or to a school-room in that street, and from thence to the vestry of the Beneficent church.

The Superintendents were a Mr. Stark, a student in Brown University, Mr. Allen Brown and Mr. Chester Pratt.

The Union Sabbath School Society was organized October 16, 1820, and was composed of members of the Beneficent, Richmond Street, and Second Baptist churches. Mr. Chester Pratt was appointed first, and Deacon W. C. Snow second Superintendent.

The Library was established June 24, 1827. Mr. Pratt resigned the office of Superintendent in 1834 and was succeeded by Mr. S. S. Wardwell who served in that office about nine years and resigned in 1843.

The Chapel in the rear of the church was erected in 1833, and was opened for the first time September 13, 1833, on which occasion Mr. Wilson preached from Psalm 122 : 6-9.

The Superintendents of the Sabbath School have been :

Chester Pratt, appointed 1820.

S. S. Wardwell, appointed 1834.

William J. King, appointed 1843.

John A. Bosworth, appointed 1852; died April 6, 1862.

John J. Ladd, appointed April 27, 1862.

W. A. Greene, appointed November 8, 1863.

J. W. Rice appointed November 14, 1865.



NOTE N. (p. 64.)

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One instance of this familiarity and fatherly admonition, which Mr. Wilson exerted over his young people has been related to me by one who began his Christian life under his ministry. When a young man he sometimes took part in the prayer-meetings, as he has since done with great usefulness. Father Wilson passed his house one day, while the youth was engaged in painting a fence. The minister greeted him and said: “I notice that in prayer you sometimes ask God to *pardon and forgive us*. These words mean the same thing, so that one of them is quite enough.” This illustrates at once the character of Father Wilson’s mind and the influence he must have exerted over the spiritual and mental culture of his people.

NOTE O. (p. 65.)

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EXTRACT FROM REPORT OF DEACON SNOW.

“The church immediately began to receive additions to its numbers. The first persons admitted after Mr. Wilson’s ordination, were Mrs. Esther Jones and Miss Lydia Branch, the 1st of December, 1793.

June 6th, 1794, a resolution was adopted requiring the Elder to ‘catechize the children of the Society;’ and as the ‘Assembly of Divine’s Catechism, in some few instances, was not agreeable to this church, the Elder and the Standing Committee were advised to make such alterations therein, as they should judge prudent, and report the same to the church.’ At the same time we find the following, relative to altering an old established custom in religious worship :

‘*Voted*, That the present mode of parcelling out the lines in the forenoon on the Sabbath be discontinued, and that singing be performed by book only.

The parsonage house was built about this time.”

This house is still standing on Ship Street, No. 12. It has, of course, been much altered and improved.

NOTE P. (p. 67.)

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RESIGNATION OF MR. WILSON.

MARCH 12, 1835.

To the Beneficent Congregational Church in Providence :

BELOVED BRETHREN :—It now exceeds forty-three years since you as a church were pleased to invite me to preach the gospel among you, as an assistant to your then aged pastor, Rev. Joseph Snow. When aged seventy-four he first requested such assistance. At seventy-five he renewed his request, when it was acceded to by vote. Although several were recommended and tried by hearing them, yet during a whole year, none was approved of. About that time I happened to arrive in Providence, on my way to Baltimore. Without either seeking or expecting to preach here, I was invited, and after having preached seven times, had strong intimations given me, that after my visit to Baltimore, the church and pastor wished my return to preach among them as a candidate. Accordingly I returned, and after preaching several discourses, received in July, 1791, a unanimous call from both church and society to assist the venerable pastor, then aged seventy-six. Regarding this call as one from God to me, after due deliberation and prayer and in dependence on divine aid, I cheerfully accepted it. During the first year,

harmony and love reigned among us and a considerable number was added to the church; some of whom continue to this day, but some are fallen asleep in Jesus. At the commencement of the second year, the invitation to me was alike harmonious and unanimous. But after a while, much to the grief of the church and congregation, as well as to my deep regret, our aged pastor seceded from us and even withdrew from the meeting-house.

This church, then as well as now, was closely united to that respectable incorporated body denominated *The Beneficent Congregational Society*. After the secession above mentioned, a like majority of the incorporated society, and a like majority of the pew-holders and owners, regularly invited me to become their pastor, which on my acceptance, was carried into effect by an ordaining Ecclesiastical Congregational Council, duly convened for that purpose. This took place in October, 1793, two years and three months after my first call as a candidate to preach among you. Having now attained to the completion of my seventy-fifth year, precisely the same as that of my predecessor, when by vote you acceded to his request for an assistant, and being now conscious, not merely from example and reason, but also from experience, of my own increasing debility, I do hereby now respectfully solicit an assistant in pulpit and in other labor, which I presume will not only benefit me, but much more contribute to your own and your household's edification, as well as that of the whole congregation and of many others who are yet without; and which altogether shall promote the glory of God and cause accessions to the Redeemer's kingdom.

But while I thus address you, I will not presume by the nomination of any particular candidate, to invade your inali-

enable rights of selection and choice. But while I thus refrain, I feel it a duty incumbent on me as your pastor and teacher to address you in the words of the aged and beloved apostle John, "Beloved, believe not every spirit, but try the spirits, whether they be of God; because many false prophets are gone out into the world." (1 John iv: 1.) This teaches the necessity of great caution and much prayer on this occasion, and on all others like it.

As the incorporated society, on the question before us, is a body coördinate with the church, I shall feel it a duty obligatory on me to address them by letter, as I thus have addressed you. And now, dearly beloved brethren and sisters, suffer me to tender to you, collectively and individually, my thanks for the many favors conferred on me and mine during manifold afflictions, which befel us from time to time under the dispensations of Divine Providence. Wherein you may deem I have offended you, however insensible of it myself, I ask your forgiveness, and wherein I may have supposed myself injured by any, the gospel instructs me to forgive, if I expect forgiveness. And now, solieiting your prayers and ever feeling it my bounden duty to pray for you and yours, I subscribe myself your servant in the gospel,

JAMES WILSON.



NOTE Q. (p. 71.)

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I have in my possession two books of Mr. Wilson of considerable size, published in this city. The first is a 12 mo. volume of two hundred and thirty-four pages, entitled :

“**APOSTOLIC CHURCH GOVERNMENT DISPLAYED; and the Government of the Methodist Episcopal Church investigated.**” Published in 1798.

The second is an octavo of three hundred and twenty-five pages, entitled :

“**LETTERS TO REV. EZRA STILES ELY, A. M.,** author of a Contrast between Calvinism and Hopkinsianism. By James Wilson, A. M., pastor of the Second Congregational Church in Providence, ‘He that is first in his own cause, seemeth just; but his neighbor cometh and searcheth him.’” This was published in 1814.

There are also two pamphlets of considerable size, printed in 1828 and 1835. The style of these is vigorous and denotes a studious and independent mind.

By invitation of the authorities of the city, Mr. Wilson delivered the Fourth of July oration in the year 1804. He received the degree of A. M. from Brown University in 1798.

PASTORS.

—: o :—

Rev. Joseph Snow, from the original organization of the church, in 1743, to the separation, in 1793. Term of ministry, fifty years.

Rev. James Wilson, from the reorganization, in 1793, to his death, September 14, 1839. Term of ministry, forty-six years.

Rev. Cyrus Mason, D. D., installed as colleague pastor, October 7, 1835; dismissed September 19, 1836.

Rev. Mark Tucker, D. D., installed June 31, 1837; dismissed September 24, 1845.

Rev. J. P. Cleaveland, D. D., installed April 22, 1846; dismissed March 31, 1853.

Rev. A. H. Clapp, D. D., installed October 3, 1855; dismissed February 8, 1865.

Rev. James G. Vose, installed January 11, 1866.

DEACONS.

—: o :—

Benjamin Cary, appointed February 3, 1746; deceased.

Barzillai Richmond, deceased.

Stephen Rawson, deceased 1773.

Henry Bacon, appointed March 1, 1774; deceased 1797.

John Field, deceased 1794.

Joseph Fuller, appointed September 30, 1791; deceased.

James Snow, appointed May 9, 1794; resigned 1799.

James Hammond, appointed August 19, 1799; deceased 1831.

Walter Paine, appointed August 11, 1808; resigned and removed from the city.

John Dunnell, appointed October 21, 1816; deceased 1835.

Stephen Wardwell, appointed May 17, 1820; deceased 1839.

William C. Snow, appointed May 17, 1820.

Warren S. Greene, appointed December 6, 1836.

S. S. Wardwell, appointed February 19, 1840; resigned 1843 and united with the Free church.

William J. King, appointed February 19, 1840; resigned 1852.

Jonathan B. Nichols, appointed December 22, 1843; deceased December 3, 1863.

Josiah Chapin, appointed May 12, 1852.

Benjamin White, appointed February 9, 1864.

CHURCH OFFICERS.

—: 0 :—

Clerk,

DEACON W. S. GREENE.

Treasurer,

DEACON WILLIAM C. SNOW.

Superintendent of Sabbath School,

J. WILLIAM RICE.

Standing Committee.

DEA. WILLIAM C. SNOW, DEA. BENJAMIN WHITE,

DEA. WARREN S. GREENE, JAMES W. TAFT,

DEA. JOSIAH CHAPIN, ROBERT B. CHAMBERS,

J. WILLIAM RICE.

ERRATUM.—On opposite page, for John Dunnell,
read John Dunwell.

NUMBER OF CHURCH MEMBERS.

—: o :—

Received during the Ministry of Rev. Joseph Snow.

Males, 118.	Females, 165.	Total, 283.
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Received during the Ministry of Rev. James Wilson.

Males, 254.	Females, 540.	Total, 794.
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Received during the Ministry of Dr. Tucker.

Males, 68.	Females, 169.	Total, 237.
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Received during the Ministry of Dr. Cleveland.

Males, 80.	Females, 127.	Total, 207.
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Without Pastor.

Males, 1.	Females, —.	Total, 1.
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Received during the Ministry of Dr. Clapp.

Males, 70.	Females, 146.	Total, 216.
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Received during the Ministry of Rev. James G. Vose.

Males, 44.	Females, 103.	Total, 147.
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MONTHLY COLLECTIONS AND OBJECTS.

—: o :—

January.—Foreign Missions.

February.—Tract Society.

March.—American Missionary Association.

April.—American Foreign and Christian Union.

May.—Seamen's Friend Society.

June.—Educational Society.

July.—

August.—

September.—Sunday School.

October.—Home Missions.

November.—Bible Society.

December.—Congregational Union.





Articles of Faith and Covenant.







ARTICLES OF FAITH.

—: o :—

ARTICLE 1. We believe in one only living and true God, Infinite, Eternal and Unchangeable in all His attributes.

ART. 2. Of the Holy Trinity we believe there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and that these three are one.

ART. 3. We believe that God hath foreseen and permitted whatsoever comes to pass, and is the Author of all good and will punish all sin.

ART. 4. We believe God created our first parents righteous and holy, and entered into a Covenant of Life with them, on condition of perfect obedience; but they being left to the freedom of their own will, ate of the forbidden fruit, by which they lost the Divine Image, defiled their whole nature, brought themselves and all their posterity under the wrath and curse of God.

ART. 5. We believe that God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.

ART. 6. We believe the only Redeemer of God's elect, is

the Lord Jesus Christ, who is God and man in two distinct natures and one person forever, who gave himself a ransom for all, and executes his threefold office of Prophet, Priest and King towards every true believer.

ART. 7. We believe the Holy Spirit, by convincing of sin, and working faith in the elect, or true believers, unites them to Christ, the true object of faith, so that all those who were foreknown, called, justified, will be eternally glorified.

ART. 8. We believe that every true believer is justified by the righteousness of Christ, received by faith alone, who out of Divine Grace, hath fully satisfied Divine Justice for every believer, and made them joint heirs with himself in such a vital union, that they feel the effects of redeeming love in their souls, which worketh in them true repentance.

ART. 9. We believe the Holy Scriptures are the only (written) rule of faith and practice.

ART. 10. And that the Moral Law is also a rule of life to every believer, and according to the words of our Lord, that as the tree is known by its fruit, so is every true believer known by the fruits which he produceth.

ART. 11. We believe in the Communion of All Saints, the Resurrection of the Body, a Day of Judgment, and a future state of Rewards and Punishments.

(Baptism is here administered to those who have not been baptized in infancy.)

C O V E N A N T .

—: o :—

ARTICLE 1. We do unfeignedly resign up ourselves to the Lord Jehovah, Father, Son and Holy Ghost, and avouch him this day to be our God, Father, Savior and Leader, our portion here and forever.

ART. 2. We receive the Lord Jesus Christ as our Prophet, Priest and King, and will make it our great care to hold fast the doctrines of the Gospel as he hath taught us, viz. : the doctrine of man's impotency, that by nature we are all the children of wrath; the doctrine of Justification only by Christ, received by Faith alone; the doctrine of Perseverance, Assurance and all the doctrines of Grace contained in the Holy Scriptures.

ART. 3. We will labor, by the assistance of the Holy Ghost, to hold regular communion with the whole regular mystical body of Christ.

ART. 4. We do solemnly promise, by the assistance of the Holy Ghost, mutually to watch over one another, in all brotherly offices of love and tenderness, by reproofs and admonitions, as Christ hath enjoined us, according to our several places.

ART. 5. We purpose, by the assistance of the Holy Spirit, to oppose all sin and error forbidden in the Scriptures, both in ourselves and others.

ART. 6. We will, by God's assistance, be careful to bring up all under our care in the nurture and admonition of the Lord.

ART. 7. We will by God's assistance be careful to read the Scriptures of the old and new Testament, which is the word of God, and take that to be our standing rule, by which we are to try our spirits and regulate our lives and conversation, submitting ourselves to the order and discipline of this Church in the Lord.

(Here all the members of the church rise and remain standing.)

We, then, the church of Christ in this place, do, charitably and joyfully, receive you into our communion and fellowship, promising that we will watch over you for your spiritual good, admonish and pray for you, counsel and comfort you, as your circumstances may require, and our acquaintance with you shall permit.

And now, beloved in the Lord, let it be impressed upon your mind that you have come under solemn obligations from which you can never escape. Wherever you go, these vows will be upon you,—they will follow you to the bar of God and abide upon you in eternity. You can never be again as you have been. Hereafter the eyes of the world will be upon you. If you walk worthy of your profession, you will be a credit and comfort to us; but if otherwise, you will be an occasion of grief and reproach. But, beloved, we are persuaded better things of you and things that accompany salvation, though we thus speak. May the Lord guide and preserve you until death, and may you and we be finally accepted of Him, through the riches of His free grace in Christ Jesus. Amen.

PARENT'S COVENANT

IN THE

SACRAMENT OF INFANT BAPTISM.

—: o :—

You present these children at the altar of God, this day, to consecrate them to His service. You do not regard this as a regenerating or saving ordinance, but you come to crave the blessing of Him who hath said, "The promise is unto you and to your children."

You believe that Household Baptism is the Baptism of the New Testament. You believe in the salvation of those who die in infancy or early childhood, through our Lord Jesus Christ, and you desire, that whether living or dying, your children may be the Lord's.

You promise to train them up in the nurture and admonition of the Lord; to pray for them and pray with them, and to teach them that children are always welcome to the Savior's loving arms. And may our Heavenly Father grant you richly his spiritual grace in Christ Jesus to perform these sacred duties, for "the blessing of the Lord is upon them that fear him, and his righteousness unto children's children, to such as keep his covenant, and to those that remember his commandments to do them."





List of Members.







REFERENCES.—*, by Letter; †, non-resident.

NAMES.	ADMITTED.
Nicholas B. Gladding,	1815.
Hercules Whitney,	1816.
William C. Snow,	1819.
Theodore Taylor,	
Pardon Clarke,	
Caleb Arnold,	1820.
Thomas Eddy,	
Joseph G. Snow,	
Warren S. Greene,	
John Wardwell,	
Jonah Steere,	
Thomas J. Wardwell,	1827.
Jonathan S. Angell,	1830.
Jeremiah Boss.	
Joseph Manton,	1831.
Josiah F. Everett,	1832.
Royal P. Gladding,	1836.
Samuel Reynolds,*	1837.
William Henry Simmons,	
Abiel Sampson,	1838.

NAMES.	ADMITTED.
Henry A. Cory,	1838.
Benjamin T. Albro,†	1839.
Benjamin White,	1840.
Edward Field,	
George N. Gilmore,†	1842.
John B. Ames,	
James Thompson,†	
John Ash,	
William W. Arnold,	
Richard M. Snow,	
Benjamin M. Jackson,	
Elisha S. Evans,	
William W. Crandall,	
George W. Arnold,	1843.
Charles Seager,†	
Horatio L. Waldron,	1847.
John R. Cogswell,†	
Henry W. Slocum,	
Charles A. W. Snow,†	
Warren A. Greene,	
Joseph Moore,	
Henry B. Gladding,	
Benjamin M. Bourn,	1848.
William H. Gale,	
Robert B. Chambers,	
James McMeighan,	1849.
George O. Annable,†	
Marcus B. Young,	
Alexander Brown,	
Frederick M. Hibbard,†	
Josiah Chapin,	

NAMES.	ADMITTED.
Elisha Harris,	1849.
Stephen P. Henry,*	1850.
William Parker,†	
James Moran,	1851.
Nathaniel B. Hodgdon,*†	1852.
William J. Eddy,	1855.
John B. F. King,	1856.
George G. Richmond,*	
James W. Taft,*	
Albert C. Howard,*	1857.
George M. Wells,†	1858.
Nathan Weaver,*	
Charles H. Arnold,	
Caleb B. Harrington,	
Zerah B. Smith,	
Francis Dyer Stead,	
Charles M. Stead,†	
George H. Slade,	
John L. Draper,	
Henry T. Root,	
George A. Kendall,	
James H. Field, 2d,	
Peter M. Palmgreen,	
Henry M. Rawson,†	
Francis T. Suddard,	
Charles B. Langley,†	
Charles N. Arnold,†	
Clark P. Tillinghast,	
Albert G. Kendall,*	
Charles H. Paine,	1859.
John J. Ladd,*	

NAMES.	ADMITTED.
Henry Tucker Arnold,	1860.
Nathaniel Webber,*	1861.
Joseph W. Rice,*	1862.
Henry W. Wilkinson,*	
Charles G. McKnight,	1863.
William C. Polleys,†	
Henry P. Anthony,*	
Thomas J. Valentine,†	1864.
Benjamin W. Gallup,*	
Charles I. Richards,	
Edward C. Coggeshall,†	
John D. Tracy,	
William A. Spicer,	1866.
John C. Bosworth,	
Jonathan G. Parkhurst,*	
William A. Lindsay,*	
Edward Murby,	
Rev. James G. Vose,*	
Edwin R. Holden,	
Frank S. Harrington,	
Charles P. Chapin,	
William P. Chapin,	
J. Bowers Slade,	
Joseph Wells,*	
Nathaniel F. Davis,	
Howard Ingraham,	
Arthur A. Simmons,	
George H. Bunce,	1867.
Albert E. Fletcher,*†	
William P. Vaughan,	
Sparrow H. Nickerson,*	

NAMES.	ADMITTED.
Francis Lafayette,	1867.
Antoine Vickery,†	
Charles E. Read,	
Arthur Balcom,	
George F. Bunce,*	
Freeborn Johnson,	1868.
David Parkhurst,*	
Daniel S. Parkhurst,*	
Jenison C. Hall,*	
Frank Johnson,*	
Samuel Ward Greene,	
Daniel G. Campbell,*	
Albert C. White,	
Preston L. Belden,	
William H. Jacobs,*	
Charles E. Eddy,*	1869.
Charles A. Wilkinson,	
S. Millett Thompson,*	
William H. Randall,	
Lucius J. Sampson,	
James M. Sawin,*	
Frank L. Palmer,*	



Sibyl Dyer,	1805.	Widow of Olney.
Susannah Perrin Cunliff,		Wife of Joseph.
Hannah Snow,		“ of Thomas.
Elizabeth Gladding,	1806.	Widow of Timothy.
Amelia Wheelock,	1810.	“ of Joseph.
Sally S. Prentice,	1812.	“ John.
Cerene Potter,†		“ Charles, 2d.

NAMES.	ADMITTED.	
Fanny Gramont,	1815.	
Clarissa Gulliver,	1816.	
Rebecca S. Russell,		Widow of William.
Martha Billings,		“ of William.
Frances Dyer,		“ of Elisha.
Amey H. Hoppin,†	1819.	“ of Henry.
Mary A. Potter,		“ of Cyrus.
Susan Aborn,		“ of Edward.
Betsey Snow,		
Maria D. Henry,†		“ of William.
Marcy Potter,†		“ of Stephen.
Rachel Clark,	1820.	Wife of Pardon.
Sophia Hall,		Widow.
Hannah Barker,		Wife of Hiram.
Alice B. Snow,		Widow of George T.
Mary A. Greene,		Wife of Warren S.
Eliza Snow,		“ of Richard M.
Harriet Horton,		Widow of Stephen.
Lydia G. Wardwell,		Wife of Thomas J.
Melisent P. Cory,		Widow of Edward.
Mary B. Hidden,		
Hannah B. Potter,		Widow of Joseph.
Mary K. Hoppin,†	1821.	“ of George W.
Mary Ann Nichols,		“ of J. Bassett.
Emily Coggeshall,†		“
Ann Gould,†		“ of Jacob C.
Sarah Ann Bosworth,	1822.	“ of Lewis.
Mary Trescott,	1827.	“ of William.
Esther A. Ingalls,		
Dorcas Arnold,		Wife of William W.
Frances E. Stead,		Widow of Thomas J.

NAMES.	ADMITTED.	
Anstis Manton,	1828.	“ of Salma.
Nancy L. Sumner,		Widow of Increase.
Deborah K. Taft,	1829.	“ of Orray.
Ann Frances Manton,		Wife of Joseph.
Mary Brown,		
Sarah S. Wood,	1830.	
Ann Murray,		Widow of William H.
Charlotte C. Taber,		“ of William E.
Frances H. Wheeler,		Wife of George W.
Mehitable Potter,		Widow of Phineas.
Martha M. Horton,†		
Elizabeth A. Aborn,	1831.	
Frances G. Cutler,		“ of Simon B.
Frances M. White,	1832.	Wife of Benjamin.
Zelinda Matteson,		“ of H. A.
Mary Ann Everett,		“ of Josiah F.
Alice A. Field,		“ of Edward.
Elizabeth Fenner,†	1833.	Widow of Daniel.
Elizabeth Taylor,		
Mary McComb,*		
Sarah B. Murray,		
Sarah C. Hayne,		
Caroline W. Gramont,	1835.	Wife of James R.
Martha E. Hazard,		“ of Richard G.
Maria Bourn,	1836.	Widow of Ezra.
Susan Spooner,		
Mary E. Smith,*		“ of Alanson.
Clarissa Potter,†	1837.	
Susan P. Gladding,		
Sylvania Simmons,*		Wife of William H.
Mary Tillinghast,*		Widow of William I.

NAMES.	ADMITTED.	
Mary P. Arnold,*	1837.	Wife of George W.
Betsey R. Remington,		“ of Daniel.
Rhoda B. Curtis,	1838.	“ of Thaddeus.
Eliza Woods,		“ of Augustus.
Mary L. Mathewson,†		Widow of John.
Mary Ann McNeal,		
Delia D. Cooper,		
Elizabeth K. Rice,*	1839.	Wife of Daniel.
Ruth A. Simmons,		
Susan B. Wyatt,*	1840.	
Roby P. Eddy,		Wife of Thomas.
Harriet S. Dyer,		Widow of Benjamin.
Sarah T. Martin,*†		“
Phebe Snow,*		Wife of James.
Lydia Saunders,†		“ of Israel.
Mary W. Dyer,		Widow of Cyrus.
Sarah E. Williams,		
Phebe J. Sampson,	1841.	Wife of Abiel.
Almira Wheeler Moore,		“ of Joseph.
Nancy Ash,		Wife of John.
Martha Ash,	1842.	
Mary Ann Brown.		Widow.
Amelia Frances Potter,†		
Amelia H. Hutchins,		Wife of Henry S.
Mary Brown,		
Catherine James,†		
Eliza Ingalls Tyler,		Wife of Edward H.
Harriet F. Ames,		“ of John B.
Almira J. Smith,		“ of Zerah B.
Zipporah B. Cory,		“ of Henry A.
Emily C. Cory,		

NAMES.	ADMITTED.	
Eliza S. Hartshorn,	1842.	
Mary Ann Bates,		
Elizabeth Thompson,†		Wife of J. Thompson.
Frances Barnes,		Widow of James.
Sarah Ann Gilmore,†		Wife of George N.
Elizabeth W. Keep,		Widow of John.
Nancy W. Pattison,*		“
Martha Leonard,*	1843.	“ of Jonathan.
Harriet N. Leonard,		
Hannah P. Hoppin,*		“ of Benjamin.
Caroline B. Hatch,*	1844.	“ of Watson D.
Sarah Evans,*		Wife of Elisha.
Amelia F. Palmer,		Widow of Amos.
Elizabeth Brown,	1845.	
Abby Dyer Salisbury,	1846.	“ of Samuel S.
Mary Ann Harris,*	1847.	Wife of Elisha.
Harriet A. Salisbury,		Widow of Andrew G.
Anna M. Reisner,*†		Wife of Morris C.
Emma F. Myers,		“ of Jacob L.
Amanda M. F. Snow,†		“ of Charles.
Adaline E. Remington,		
Mary Ann Spink,		Widow.
Nancy Page Hoppin,		“ of Levi.
Anna E. McKnight,		Wife of Charles G.
Sarah D. Pabodie,†		
Martha Smith,		
Mary Ann Beadle,		“ of George.
Harriet Arnold,		
Marion W. Gardner,†		
Ann S. Johnson,*		
Eliza Taylor,*		

NAMES.	ADMITTED.	
Eliza J. Payton,	1848.	Wife of Harvey.
Abby Potter Gale,		“ of William H.
Lucretia Foster,		“ of John A.
Mary J. McMeighan,		“ of James.
Emma W. Bosworth,		Widow of John A.
Mary B. Simmons,		“
Caroline W. Mason,	1849.	Wife of C. A. P.
Ann A. Munro,*†		
Eleanor Frances Knapping,*		
Alice Ann Simmons,		
Abby Ann Sprague,†		Widow of Thomas.
Lucina R. Franklin,		Wife of Benjamin.
Elizabeth Young,		“ of Marcus B.
Mary Jewett Read,		Wife of Francis.
Sarah L. Caswell,*		
Hannah Jackson,*		Widow of James.
Martha E. Cogswell,†		Wife of John.
Maria Louisa Lyman,	1850.	“ of Daniel T.
Margaret C. Hackett,		
Abby A. Cole,		“ Doct. John.
Mary Field,*†	1851.	Widow of G. B.
Mary Ann Angell,		Wife of Jonathan S.
Mary E. Moran,		“ of James.
Abby C. Manchester,	1852.	“ of Cyrus B.
Phebe E. Van Slyck,		“ of Nicholas.
Phebe G. Henry,		“ of Stephen P.
Anna M. Smith,†		
Lucinda P. Hodgdon,*†		“ of Nathaniel B.
Amey A. Hudson,*		“ of Thomas D.
Harriet M. Remington,		Widow of Edward H.
Catherine Remington,		

NAMES.	ADMITTED.	
Elizabeth R. Polleys,†	1852.	Wife of William.
Emily E. Barker,		Widow of L. B.
Harriet Hannum,		Wife of William.
Mary Amelia Chambers,	1855.	“ of Robert B.
Aurelia M. Adams,		
Frances L. Wardwell,		
Mary E. Wells,†		“ of George.
Eliza E. Chapin,*		Widow.
Elizabeth Frazer,†	1856.	
Jane Bryant,		
Sarah R. Sampson,		
Harriet M. Waldron,*		Wife of Horatio L.
Maria Taylor,*		“ of Theodore.
Mary Ann Jackson,*		“ of Henry W.
Clarissa George,		“ of Charles.
Mary Bourn,†		
Sarah M. Taft,*		“ of James W.
Lydia R. Sumner,		
Mary M. Sumner,		
Mary F. Chace,		“ of George B.
Martha Newton,		
Ellen M. Howard,*	1857.	“ of Albert C.
Anna E. Greene,*		“ of Warren A.
Emeline M. Wilkinson,*		“ of Arnold A.
Mary E. Gladding,*		“ of Henry B.
Emily M. Gladding,*		“ of Royal P.
Helena A. Jackson,		“ of Benjamin M.
Abby A. Vaughn,		“ of John A.
Irene Anthony,		
Lucina Moulton,*	1858.	Widow.
Isabella Moore,*†		

NAMES.	ADMITTED.
Abby W. Palmgreen,	1858. Wife of Peter M.
Ellen L. Foster,	“ of John.
Harriet E. Rawson,*†	“ of Henry M.
Sarah Mason,*	Widow.
Anna Kimball,*	Wife of David.
Lydia Ann Suddard,	
Joanna F. Suddard,	
Lydia B. Leonard,†	Widow.
Frances Trowbridge,	Wife of Charles P.
Julia M. Rice,	
Sarah E. Bosworth,	
Alice E. Brown,	
Sarah A. Arnold,*†	“ of Charles N.
Agnes D. Gardiner,*	“ of Aldridge B.
Ellen Church Clarke,	
Mary Elizabeth Eddy,	“ of William J.
Harriet E. Perry,*	
Julia Douglas Manton,	
Mary E. Root,*	“ of Henry T.
Clementina Smith,	
Harriet S. Richards,*	“ of Charles I.
Rebecca E. Wyatt,*	Widow.
Julia A. Kendall,*	Wife of Albert C.
Cornelia D. Field,	1859. “ of James H.
Anna F. Freeman,*	
Harriet P. Richards,	“ of Henry F.
Maria Josephine Baker,	“ of Edwin.
Sophia W. Ladd,*	“ of John J.
Anna T. White,*	
Julia F. White,*	
Mary A. Hackett,*	1860. “ of Charles W.

NAMES.	ADMITTED.	
Amey A. Tanner,*	1860.	
Ruth B. Slade,		Widow.
Anna E. Paine,		
Mary Jane Irwin,	1861.	
Sarah P. Phillips,*		
Caroline Neill,		Wife of William.
Jane F. Draper,*		“ of John L.
Celia M. Webber,*		“ of Nathaniel.
Almira O. Dunham,*		Widow.
Hannah E. Dunham,*		
Martha Jane Bowen,	1862.	
Ann Rutherford,*†		“
Abby Hopkins,		
Harriet B. Hoit,*		Wife of Joseph S.
Ann McCarty,*		
Emily A. Rice,*		“ of J. W.
Ann Elizabeth Pratt,*		“ of William.
Susan W. Martin,†		“ of Doct. W. N.
Anna Reed Wilkinson,*		“ of Henry W.
Pamelia Kendrick,*	1863.	Widow.
Amanda S. Angell,		
Caroline Neill,		
Elizabeth T. Simmons,		Wife of Walter C.
Lucy Wardwell,*		“ of John.
Sabra T. Anthony,*		“ of Henry P.
Eunice A. Estabrooks,	1864.	
Mary J. L. Foster,*		“ of A. B.
Rowena W. Ryerson,*		
Helen M. Mumford,*†		“ of Lucian C.
Anna M. Butts,*		
Cordelia B. Butts,*		

NAMES.	ADMITTED.
Miriam Page,*†	1864. Wife of Alby.
Alice K. Dean,*	
Anna Pearsall,	
Caroline E. Kendall,	“ of Oliver.
Elizabeth A. Spicer,	
Henrietta Richardson,*	“ of Benjamin.
Emma V. Willams,*	“ of Henry G.
Mary A. Tracy,*	“ of John D.
Sarah A. Lamprey,*	
Jerusha T. Cross,	1866. “ of Richard.
Clara C. Parkhurst,*	“ of Jonathan G.
Elizabeth P. McGary,*	Widow.
Emily H. McGary,	
Lydia J. McGary,	
Mary E. Lindsay,*	
Anna C. Sheldon,	
Anna Brown,	
Abby Greene Aldrich,	Wife of Nelson W.
Mary J. Taber,*	“ of William E.
Rosetta Barden,*	
Mary Brown,	“ of Alexander.
Mary A. Holden,	“ of Edwin R.
Anna T. Whitney,	
Sarah D. Rathbone,	
Emeline A. Nichols,	“ of John G.
Addie Branch,	
Charlotte E. Vose,*	“ of Rev. J. G.
Emeline B. Gould,*	Widow.
Julia Wells,*	Wife of Joseph.
Maria S. Wells,	
Frances E. Olney,*	“ of A. H.

NAMES.	ADMITTED.	
Eleanor Darling,*	1866.	
Abby M. Scholfield,*		Wife of Socrates.
Emma A. Pearsall,		
Ann Janette A. Taylor,		
Harriet L. Arnold,		
Emma C. Humphreys,		
Maria Ingraham,*		“ of Ira.
Mary E. Brown,*		
Mary E. Lamprey,*		
Susie Walker,	1867.	“ of John P.
Helen S. Field,		
Mary S. Spicer,		“ of George T.
Mary B. Dodge,		Widow.
Sarah E. Vaughan,		Wife of William P.
Elizabeth C. Nickerson,*		“ of S. H.
Harriet N. Bourn,*		“ of B. M.
Eliza M. Vickery,†		“ of Antoine.
Anna C. White,		“ of Albert C.
Susan J. Robinson,*		“ of Harvey G.
Martha LaFayette,*		“ of Francis.
Virginia I. Phelps,*		
Julia Sumner,		
Fannie H. Richards,		
Mary A. Slade,		
Lydia S. Gale,		
Harriet S. Pierce,*		
Esther McNutt,*		
Julia Bunce,*		“ of George F.
Frances Burlingame,		
Melissa Inman,		
Elizabeth P. Johnson,	1868.	“ of Freeborn.

NAMES.	ADMITTED.
Emily Johnston,	1868.
Abby M. Tanner,	
Jennie S. Robinson,	
Ellen J. Dickinson,	
Sybil Parkhurst,*	Wife of David.
Harriet Parkhurst,*	“ of Daniel S.
Elizabeth M. Wheeler,*	Widow.
Mary Jane Dickinson,*	
Maria L. Barton,	Wife of Robert.
Margaret Griffin,	
Eliza P. Cunliff,*	
Emily F. Potter,*	“ of Nath'l F., Jr.
Sarah S. Pierce,*	
Mary B. George,	
Lizzie S. Field,	
Alice A. Phillips,	
Marion M. King,*	“ of John.
Julia Corlies,*	“ of G. H.
Sarah J. Tillinghast,	“ of Clark P.
Harriet Prior,	
Eliza Woodford,	
Isabel Pearce,	
Kate L. Bucklin,*	“ of Daniel.
Caroline E. Dart,	“ of Edward M.
Mary E. Thornton,	
Mary A. Barrows,	
Irene G. Kendall,	
Clara G. Wardwell,	
Ella F. Keep,	
Elizabeth H. Suddard,	
Maria M. Phillips,*	Widow.

NAMES.	ADMITTED.
Frances H. Sanborn,*	1868. Wife of George P.
Lizzie N. Chace,*	1869.
Isabel Barrows,	
Elizabeth E. Eddy,*	“ of Charles E.
Sarah A. Kendall,	“ of George A.
Hannah W. Harrington,	“ of Caleb.
Nancy McCool,	
Martha Phipps,	
Agnes Taylor,	
Mary Wheeler,*	“ of Edward R.
Mary S. Taft,*	
Abby M. Fisher,*	
Aphia A. Winship,*	
Victoria D. Chase,	
Hattie B. Hoit,	
Lydia A. Potter,	
Henrietta A. Simmons,*	
Arabella Palmer,*	Widow.





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